INSCRIPTIONS
IN
THE PUDUKKÓTTAI STATE

Translated into English

353

By
K.R. SRINIVASA AYYAR
Curator, State Museum.

Part I
(Early Pallava and Cola Inscription)

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INSCRIPTIONS

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TRANSLATED INTO ENGLISH

BY

K. R. SRINIVASA AIYAR, M. A.,

Curator, State Museum.

PART I.

EARLY, PALLAVA AND COLA INSCRIPTIONS.

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—

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NOTE.

The serial order found in the "Inscriptions (Texts) of the Pudukkottai State" (1929) is followed throughout. In the light of recent researches in South Indian History, it has been found necessary to revise the dates assigned to some of the inscriptions in the "Chronological List of Inscriptions of the Pudukkottai State" (1929), and it is now possible to assign dates to many classified in the list as 'anonymous' or 'unidentified'.

November 22, 1941. K. R. SRINIVASA AIYAR.

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FOREWORD

As soon as the English East India Company became the ruling power of India, in the second half of eighteenth century AD its officers showed an interest to know more about the physical and cultural features of India and her people. Whatever might have been their intention, their inclination to collect Indian antiquities and information about Indian ways of life instilled in Indians an awareness of their heritage. This resulted in efforts to identify and preserve all antiques that had survived the ravage of time and historical events. With the coming of Lord Curzon in 1898 AD as the Indian Viceroy, Indian Archaeology had a fillip. His creation of a Directorate-General of Archaeology and the policy of protecting and repairing ancient monuments demonstrated a new respect for Indian heritage.

Pudukkottai State in the Madras Presidency region also created an establishment to survey and study its monuments and a Museum in 1910 AD. In 1916, the Pudukkottai State Durbar published its authenticated history under the title of "A General History of the Pudukkottai State". Thiru S. Radhakrishna Aiyar, the Principal of Pudukkottai Raja's College authored it. In 1929, the Pudukkottai Durbar published all the available inscriptions in the State in two volumes, which contained the bare text only. However later, the Durbar decided to publish an English translation of these inscriptions with particulars of their situation, dynasty, date, language and script of each inscription. This work was entrusted with the then Curator of Pudukkottai Museum Thiru K.R. Srinivasan.

About 270 inscriptions in Brahmi, Pallava, Grantha and early Tamil Scripts were translated into English with details of their situation, time and dynasty. Of them 150 inscriptions were published as Part I in 1941. These inscriptions belong to the period of Pallavas, Cholas and Muttaraiyar local chieftains in and around Pudukkottai region.

This is an important work for the study of South Indian History particularly for about 250 years from the middle of 17th Century AD. As it is out of print for a long time, scholars find it difficult to consult this book. Now after six decades, this book is being granted with a grant from the Government of Tamilnadu.

CHENNAI-600 008
15-3-2002 AD

(Dr.R.Kannan, Ph.D., I.A.S.)

INSCRIPTIONS

IN

THE PUDUKKOTTAI STATE

TRANSLATED INTO ENGLISH.

Inscription No. 1.

Place :—Kuḷattúr Taluk—Śittannavàśal—Ēḷaḍippaṭṭam—On a stone-bed in the natural cavern on the hill.

Date :—On Palæographical grounds the inscription may be assigned roughly to the end of the third and the beginning of the second century B. C.[1]

Language & Script :—"The inscription is in Asóka-Bràhmi characters of a type peculiar to Southern India, which is found mostly in natural caverns on many of the hills of Madura and Tinnevelly Districts.[2] The characters are often quite intelligible and may be read with certainty, but the interpretation of these curious inscriptions is still engaging the attention of many scholars."

Mr. H. Krishna Sastri reads it as follows :—

"*e umi (?) ná ṭa ku mu ṭhú ú ra (?) pi jú na tá ká vu ti i ta ná ku ci tú pó má (?) la ìlu.*

Round the corner :—

gha (?) ra ce tá a ta a ná má."

But, in a paper contributed to the Third Oriental Conference held at Madras in 1924 on the 'Earliest monuments of the Pandya country and their inscriptians', Mr. K. V. Subrahmanya Iyer[3] suggests that the language of the inscription is Tamil having regard to orthographical and other peculiarities.

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[1] In the Epigraphy Report (Southern circle, Madras) for 1906-7, it is stated that the alphabet of the inscriptions in this and other caverns in South India resembles that of the Asóka edicts, and that "if the inscriptions and the beds are synchronous, we have in them the earliest lithic records of the Tamil country and the most ancient lithic monuments of the Tamil race." Notes supplied by H. Krishna Sastri and published in Appendix B, page XXV of the General History of the Pudukkottai State, 1916.

[2] See Annual Reports on Epigraphy, Madras, for 1907, Part—II Introduction. Quarterly Journal of Mythic Soc. XXVII Nos. 1 & 2, P. 124. July, October 1936.

[3] Third Oriental Conference, Madras, 1924—'Proceedings and Transactions of'—(published by Madras University 1925.) "The Earliest Monuments of the Páṇḍya Country and their Inscriptions" Pages 296 and following pages, and 280. He deals fully with the Bráhmi cave inscriptions of South India and says that 'the scripts resemble in many respects the character of the Ceylon Cave records of the same period on the one hand and the Bhaṭṭiprólu alphabet on the other,' (The date of the latter alphabet has been ascribed by Dr. Buhler to between the third and second centuries B. C.), and further says that 'the characters employed in the inscriptions of these caves, with the single exception of the Śittannaváśal epigraph, indicates that they must be ascribed to the third century B. C.' He has prepared a tabulated statement which strongly supports this view. The object of most of these epigraphs is to register the names of the persons who caused the monuments to be made. In this paper the author makes also a survey of each of these inscriptions. He establishes that the language is Tamil and the script Bráhmi with variations to adapt it to the genius of the Tamil language.

Translation :—

According to Mr. K. V. Subrahmania Iyer, "if we treat as basic consonants the *ra* of *úra*, the *na* of *itena*, the *la* of *pocila*, the *ra* of *iḷayara*, the *ya* of *ceyata*, the *ṭa*, and *na* and *ma* of *atiṭaanama* we get the following reading

Eómi-nàṭú Kumaṭhúr Piṛàntá Kávuḍi
Itenku Ciṭupócil Iḷáyar Ceyta Atiṭhanam.

"Here *Eómi nàṭu* is the name of a territorial division and *Kumaṭṭúr* that of a village as clearly indicated by the endings *náḍu* and *úr*. *Piṛánta* has to be supplied as usual with the final *n* and the penultimate length shortened: it becomes *piṛantán* which means 'one who was born.' *Kávudi Ítenku* is a proper name in the dative case. *Ciṭupócil* may be the name of a village. As in *Piṛàntá* the penultimate of *Iḷáyar* has to be shortened, its modern equivalent being *Iḷáiyar*. To *Ceyta* we have to supply *r*. The meaning is clearly the following:—

"Citupócil Iḷaiyar made this *adhiṣṭhánam* for Kàvuḍi Íten who was born at Kumaṭṭúr (a village) in Eómi nàḍu".

"In this inscription the long *ná* is clearly indicated by a straight horizontal stroke marked on the right side of *na*. It uses also the inverted 'J' symbol. Penultimates are lengthened and finals omitted—all of which we have pointed out as characteristics of the age. It also uses the *ṛ* with the length symbol, another noteworthy feature."[4]

The inscription with slight corrections would read :—

Eómi náṭṭu (*Óymá náṭṭu*), *Kumaṭṭúr piṛantán Kávudi* (*Kávidi*) *Ítenukku Citupócil Iḷaiyar ceyta adiṭṭánam.*

which would mean :—

'Unto Kàvidi Íten (Íten bearing the title of Kàvidi) a native of Kumaṭṭúr in Eómi (Óymà) nàḍu (district), the *adiṭṭánam* made by Iḷaiyar of Cittupócil.'

Eóminádu—as has already been said, is the name of a territorial division and may correspond to Óymà (or Eṛumà) nàḍu, a tract of country in the Tamilakam situated about the modern Tiṇḍivanam, in ancient days a division of Naḍunàḍu. (See S. I. I. III, 201, 12 and '*Naṛṛinai*—text and commentary' by A. Narayanaswami Iyer, pages 29–30).

Kumaṭṭúr—must be a village in the above *náḍu;* and such name for a village is implied by the name of a poet of the last *śaṅgam* who contributed the second ten stanzas of '*Patiṛṛuppattu*', and was called Kumaṭṭúr Kaṇṇanàr (Kaṇṇanàr-native of Kumaṭṭúr).

Kávudi—Kàvidi—was an ancient title bestowed by Kings on Véḷàlas, whose occupation was tilling the soil. (See *Tolkáppiyam*—verse 30, *urai*). This is evident from the titles of two ancient poets belonging to Tiṇḍivanam-then called Kidaṅgil-who contributed to the Naṛṛiṇai, *viz.*, Kiḍaṅgil Kàvidi Kírankaṇṇanàr (Kaṇṇanàr, son of Kíran, a *Kávidi* and native of Kiḍaṅgil = Tiṇḍivanam) and Kiḍaṅgil Kàvidi Peruṅkoṛṛanàr (Peruṅkoṛṛanàr, a *Kávidi* and a native of Kiḍaṅgil = Tiṇḍivanam).

4 K. V. S. Iyer *ibid* for a review of K. V. Subrahmania Iyer's paper see "Journal of Mythic Society", Bangalore, Vol XVIII No. 2, P. 174-5, 1927; and No. 4, P. 324, 1928.

Iten must be the name of the person who was a *Kávidi* and a native of Kumattúr in Eóminàḍu. This method of giving the name of a person, by reciting in order his title denoting caste or profession, father's name, and native place, is in conformity with the rule laid down by the ancient Tamil work *Tolkáppiyam.*

ஊரும்பெயரு முடைத்தொழிற்கருவியும்
யாருஞ்சாத்தி யவையவைபெருமே. (தொல், மரபு 74 பேர்.)

Citupócil must have been the ancient name of Sittannavàśal, which is called in later inscriptious Sittannalvàyil—the abode of *Arhats* and *Siddhas* (Annal and Śittu)—Cittupócil was probably the older equivalent of Sittannalvàyil and the syllables *Citu* (Cittu), *pócu* (poccai=hill), and *il* (abode) may mean the abode on the hill of *Śittus* (Siddhas).

Ilaiyar "The name Ilaiyar refers to a forest tribe known as Malavar. It is from this tribe that Karikàlan the great (Cóla King) after the conquest of their forest kingdoms seems to have recruited most of his army". (K. N. Sivaraja Pillai, 'Chronology of the Ancient Tamils' P. 64, foot-note).

Adiṭṭánam—(Skt.—*adhiṣṭhánam*—Pàli—*adhiṭṭhána*) means place or abode. According to Mr. K. V. S. Aiyar, "the use of the word *adiṭṭánam* is of importance. It may mean a capital city or it may be taken to be a synonym of *vása* 'a dwelling place or abode' (*basti*); but as a place of residence it is not generally met with. It seems to indicate the place where one spends his life in fulfilment of a vow or resolution once taken. Thus a Brahmacàri's dwelling in the *áśrama* of his preceptor may be called an *adhiṭṭhána* and it is so used in the anonymous '*Svapna-náṭaka*' (a Sanskrit work)

... ...

But this word has a special significance also and it occurs often in Buddhist works. In Pàli *adhiṭṭána* means 'the vow of resolution'........... ....Some substitute *pránidhána* for *adhiṭṭana,* of which it is only a synonym. It is clear that in our inscription *adhiṭṭana* must refer to the monastery..................." (K. V. S. Aiyar's paper in the Third Orient. Conf. referred to above).[5]

Inscription No. 2.

Place :—Kulattúr Taluk—Kuḍumiyàmalai—on the rock behind the Śikhànàthasvàmi temple and south of the rock-cut shrine called Mélaikóvil.

Dynasty & King :—This is a treatise on a classical (now obsolete ?) system of Indian music, and is said to have been composed and engraved by an unknown king, a disciple of Rudràcarya. But Prof. Jouveau Dubreuil and Mr. T. N. Ramachandran * identify the author with Mahendravarman I, the Pallava King—600-630 A. D.

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[5] There is no reason to suppose that the cave was a Buddhist resort. Other evidences indicate its Jain associations.

* T. N. R.—'Royal artist Mahendravarman'—Reprint from the Journal of Oriental Research, Madras.

Language and Script:—The script is Pallava grantha, and the language Sanskrit; except the last two lines which are in Tamil. "As the characters employed in the inscription are Pallava Grantha it may be supposed that the king belonged to the Pallava family."*

Date:—Seventh century A. D.

The Inscription begins with "*Siddham*" a term of auspicious commencement. This is followed by "*Namah śivāyah*" which means salutations or homage to Śiva.

The body of the inscription, *i. e.*, the treatise on musical notation (*svaras*) is divided into seven sections corresponding to seven classical *rágas*, or collections of musical *svaras* (notations on the musical scale), *viz.*, I. *Madhyamagráma*, II. *Sáḍjagráma*, III. *Sáḍaba* (*va*), IV. *Sádhárita*, V. *Pañcama* VI. *Kaiśikamadhyama* and VII. *Kaiśika*. Dr. Bhandarkar describes the arrangement of the notes as follows † :—" Each section consists of a collection of groups of 4 notes, arranged in sub-sections of 16, each sub-section taking up one line of inscription.........". The number of lines varies in the different *rágas* or sections while the number of *svaras* is invariably sixteen. "Each of the *svaras* is represented by combining in innumerable ways any four (at a time) out of the seven letters of the Sanskrit alphabet denoting the seven fundamental notes of Indian Music, *viz.*, *sa*, *ri*, *ga*, *ma*, *pa*, *dha*, *ni*. In the inscription under notice other vowels are also combined with these seven, and notes denoted by letters like *ne*, *pu*, *dhu*, *su*, *gi*, *mu*, *re*, etc., occur freely among the *svaras*: *ka* (the vowel *a* by itself occasionally) is also taken to denote a note and enters into combination with the other notes in the sixth and the seventh sections." ‡

"Each group in a sub-section ends in the same note. The note in which a particular *rága* must be ended is called the *nyása* (final). That sub-section which consists of groups having the *nyása* for their ending note is placed the last in a section. The other sub-sections are arranged according to the position of the ending note in the Hindu '*gamut*', '*sa*, *ri*, *ga*, *ma*, *pa*, *dha*, *ni*,' a sub-section ending in *sa* preceding one of groups ending in *ri* and so on."§

Each section has a heading on the left margin usually at the top.

Section I and II are styled *grámas* || (groups of notes in classical music) while the rest are not, but all of them seem to be "*rágas*". Section I has a heading which means "four-seriate ¶ (?) or fourfold notation or *Madhyama gráma*." At the end of the section are words meaning "end of notation". Sections II—VII, begin like-wise with "four seriate (?) or fourfold notation of, *Saḍjagráma*, *Sáḍaba* (*va*), *Sádhárita*, *Páñcáma*, *Kaiśika madhyama*, and *Kaiśika*," respectively, and each of them ends with the same words meaning "end of notation."

* Annual Reports on Epigraphy—Southern Circle. Madras 1905.

† Epigraphia Indica Vol. XII, page 227.

‡ Annual report on Epigraphy. Southern Circle. Madras 1905.

§ Epigraphia Indica Vol. XII.

|| *Gráma*. 'Does the word *gramma*, 'Gamut', Fr. *Gamme* which has been in use since the time of Guido d' Arezzo to express the musical scale, itself come from the equivalent Sanskrit term *gráma* (Prákr. *gáma*), and so exhibit a direct trace of the Indian origin of the seven notes?' History of Indian Litt.—Albrecht Weber. 1892, page 272, foot-note 315.

¶ *Prahára*, in the word *catusprahára* may mean *prahara* (beat).

Transliteration :—(Note :—The dots on top of some of the notes in the original are read as basic consonants *m*).

Siddham । Namah (।) Śivàya (h) ॥

Section I.

Madhyamagràmé Catuṣprahàra Svaràgamàh.

1.	Sam-né-pum-sa	Gi-né-gi-sa	Né-dhu-né-sa	Mum(mu)-pum-né-sa
	Mi-ra-gi-sa	Rum-gém-num-sum	Sa-gi-né-sa	Né-mum-pé-sum
	Mi-ga-né-sa	Pém-mum-né-sa	Ra-mi-ga-sé	Dhu-né-gi-sa
	Né-pum-né-sa	Pi-ma-pi-sé	Ga-dhu-né-sa	Mum-né-pu—
2.	Na-pém-rum-gé	Mi-ga-ré-ga	Né-sa-ra-gi	Dhu-né-ra-gi
	Sa-gi-né-gum	Pém-mum-ra-gi	(Mum)-pém-rum-gém	Gi-sa-ra-gi
	Sa-né-ra-gi	Rum-gém-num-gém	Pi-ga-ré-ga	Né-pum-ra-gi
	Sum-gé-ram-gé	Ga-ré-mi-ga	Pi-né-ra-gi	Sé-ra-mi-ga ॥
3.	Pum-sa-(mum)-pém	Gi-sa-né-pum	Né-sa-né-pum	Ma-ni-ma-pi
	Dhu-(ném)-mum-pém	Sam-mum-né-pum	Ni-ma-ni-pa	Ré-ga-mum-pém
	Dh-su-(né)-pum	Mi-dhu-né-pum	Sa-dhu-né-pum	Né-sam(sa)-mum-pém
	Gum-pém-mum-pém	Sa-gi-né-pum	Né-dhu-né-pum	Gi-sa-mum-pém ||| >—
4.	Ném(né)-pum-dhu-né	Mum-sa-dhu-né	Ra-gi-dhu-né	Gi-sa-dhu-né
	Ni-ma-pa-ni	Né-sa-dhu-né	Mum-né-dhu-né	Sa-mi-dhu-né
	Mi-ga-sé-nu	Sé-ga-sé-nu	Ga-sé-mum-né	Pum-sa-gu-né
	Sa-né-dhu-né	(Mum)-gi-dhu-né	Ni-ma-dhé-na	Pém(pé)-sum-gi-né ||| =
5.	Mum-sa-pé-mum	Gi-né-sa-mum	Né-mi-sa-mi	Sa-dhu-né-mum
	Né-gi-sa-mi	Mum-pém-sa-mi	Ra-gi-pém-mum	Gi-sam-pém-mum
	Dhém(dhé)-sa-né-mum	Ga-sé-pi-ma	Sum-gem-sum-mam	Mi-dhu-ném(né)-mum
	Ra-gi-sé-mum	Né-sa-né-mum	Ni-sé-pi-mam	Rum-mém-gum-mé ॥

Samàptá(h*) (Sva) (rágamáh*)

Section II.

Ṣaḍjagràmé Catuṣprahàra Svaràgamàh.

6.	Sa-gi(géi ?)-dhé-sa	Sum-rum-gém-sum	Mi-ga-dhé-sa	Dhé-sé-pém-sum
	Gi-(gim)-né-dhu-sé	Pum-sa-dé-sa	Pém-na-pém-sum	Sa-gi-pém-sum
	Sa-mum-gi-sa	Pum-dhu-né-sa	Né-ra-gi-sa	Dhi-né-pum-sa
	Rum-gém-dhum-sém	Dhi-ma-gém-sum	Sa-pum-(dhé-su)	Né-pum-gi-sa ॥ ॥ :—
7.	Sum-rum-gém-rum	Gém-dhum-sum-rém	Gi-dhé-gi-ra	Ga-sé-gi-ra
	Pum-né-gi-ra	Dhe-sa-né-ra	Dhi-ma-gém-rum	Ra-dhé-gi-ra
	Dhé-sa-gi-ra	Pi-sé-gi-ra	Pum-gi-dhé-rum	Na-(pém)-gi-ra
	Dhu-né-sa-ri	Né-pum-sé-ra	Dhé-rum-gi-ra	Gi-ra-dhé-rum ॥ ॥ =
8.	Gum-pém-rum-gém	Gi-dhé-ra-gi	Sa-dhé-ra-gi	Dhé-mum-ra-gi
	Dhu-sé-ra-gi	Sa-pém-rum-gém	Mi-ra-mi-ga	Dhé-gi-sa-gi
	Rum-gém-sum-gém	Pi-sé-ra-gi	Sa-mi-ra-gi	(Dhé)-gi-ra-gi
	Dhu-sé-mi-ga	Né-pum-sé-ga	Dhi-pa-sum-gém	Ga-pém(pé)-sum-gém ||| :—
9.	Né-pum-ra-pi	Pum-dhu-né-pum	Gi-dhu-(né-pum)	Na-pém-gu-pém
	Mum-dhé-na-pém	Ra-gi-né-pum	Gi-ra-né-pum	Né-sa-ra-pi
	Pum-sa-né-pum	Dhé-na-gum-pém	(Sam-ram)-gi-pém	Pi-ra-gum-pém
	Pa-sé-ga-pi	Dhu-sé-ga-pi	Dhé-sa-gum-pém	Gi-sa-gum(gam)-pém ॥ :|—
10.	Dhu-né-pum-dhé	Ga-pi-ga-dhé	Gi-sa-né-dhu	(Né-pum)-gi-déh
	Gum-pém-(pam)-na-dhé	Pi-sé-ga-dhu	Sé-ga-né-dhu	Sa-mi-ga-dhé
	Dhum-sum-gém-dhum	Pém-sum-na-(dhé)	Ra-gi-pum-dhé	Pi-ra-gi-dhé
	Sum-rum-gém-dhum	Gém-sum-gém-dhum	Sa-gi-pum-dhé	Mi-ra-(gi-dhe) ॥: ॥—

11.	Né-gi-dhu-né	Dhu-sé-dhu-né	Gi-pum-dhu-né	Sa-pum-dhu-né
	Pum-gi-dhé-na	Dhé-gi-dhé-na	Gi-dhu-sa-né	Ra-(dhé)-sa-né
	Pum-dhu-sé-nu	Ré-ga-sé-nu	Gi-sa-gi-né	Ga-sé-pum-né
	Pum-(nu)-dhu-né	Ga-pi-dhé-na	Pé-sa-gi-né	Pi-ga-dhu-né ‖: ⁞
12.	Gum-na-dhé-mum	Sa-gi-(dhé)-mum	Gi-dhé-sa-mi	Sé-ra-gam-mi
	Rum-mém-sum-mém	Gi-sa-(dhé)-mum	Né-sa-dhé-mum	Ma-ré-ga-mi
	Gém-rum-gum-mém	Rum-gum-dhé-mum	Ga-dhu-né-mum	Mi-ga-dhé-mum
	Pi-ré-ga-mi	Mum-gi-dhé-mum	Ré-ga-dhé-mum	Sa-pum-dhé-mum ‖

Samá(pta-) (h Svarágamáh*)

Section III.

Ṣàḍabé Catuṣprahàra Svar(à)gamàh.

13.	Sa-dhu-né-sa	Mum-dhu-né-sa	Né-dhu-ra-sé	Mi-né-dhu-sa
	Rum-um-mem(-sum)	Mém-sum-pam-sa	A-mi-pém-sum	Ri-sa-dhu-sé
	Mum-né-dhu-sé	Ra-dhu-né-sa	Dhé-mum-ri-sam(sa)	Ri-dhé-ri-sa
	Dhé-na-ri-sé	Mum-dhé-ra-sé	Sum-rém(ram)-dhum-sém	Mi-ra-dhu-sé : |: ‖: ‖
14.	Rum-dhé-sa-ri	Dhé-na-dhé-rum	Mi-ra-dhé-rum	Sa-ri-dhé-rum
	A-mi-dhé-ra	Dhum-sum-mém-rum	Mém-sum-mém-rum	Ri-sa-dhé-rum
	Né-dhu-sé-ra	Mum-dhém-sa-ri	Sa-mum-(dhé)-rum	Dhi-é-ma-ré
	Dhu-né-sé-ri	Dhé-rum-mi-ra	Mi-ra-mé-rum	Ra-mi-sé-ra ‖ : |: ‖ :
15.	Mém-sum-rém-dhum	Sum-rum-na-dhé	Sa-dhu-né-dhu	Ri-sa-mum-dhé
	Sa-né-mum-dhém	(Rum)-mém-nam-dhé	Mi-ra-né-dhu	Sé-mum-né-dhu
	Sé-(ra)-mum-dhé	Na-dhé-mum-dhé	Um-mém-na-dhé	Mi-(ra)-mum-dhé
	Mum-dhé-na-dhé	Ri-sa-né(nai ?)-dhu	Né-mum-né-dhu	Sa-dhé-mum-dhé ‖ : |: :
16.	Né-dhu-né-mum	Ri-dhé-na-mum	Ma-sé-a-mi	Dhu-sé-a-mi
	Dhu-né-um-mém	(A)-sé-a-mi	Mém-rum-um-mém	Dhi-ma-sé-mum
	Pa-dhi-é-ma	(Ré)-su-é-ma	Dhu-né-um-mém	Dhi-su-é-ma
	Pum-dhé-na-mum	Na-dhé-um-mém	Mi-dhu-sé-mum	Dhé-(rum-um-mém) ‖

Samappt(á) (h Svarágamáh *)

Section IV.

Sàdhàrité Catuṣprahàra Svaràgamàh.

17.	Sa-pum-ké-sa	Mum-dhé-pum-sa	Dhé-pum-ké-sa	Ri-sa-pém-(sum)
	Ka-si-pém-sa	Sum-rum-pém-sa	Dhé-rum-pém-sa	Ri-dhé-pum-sa
	Pum-dhu-ké-sa	Mém-rum-mém-sum	Mi-sé-ra-sé	Ra-pum-ké-sa
	Mém-ram-pém-sum	Mi-raku (ka)-sé	A-mi-ra-sé	Pum-dhé-ra-(sém) ‖ : |: ‖: ≡
18.	Sé-pum-dhé-rum	Sa-mém-sum-rém	Mi-sé-dhu-ré	Pum-dhé-sa-ri
	Um-mém-sum-rém	Dha-si-dhé-ra	Dhé-ra-dhé-rum	Sa-dhé-sa-ri
	Pum-dhé-mi-ra	Dhé-pum-dhé-rum	Mi-pum-dhé-rum	Sa-dhó-mi-ra
	Mi-ra-sum-rém	Sum-rum-mém-rum	Dhi-(ma)-dhé-ra	Dhé-pum-sa-ri ‖ : | :
19.	Dhé-sam-pum-dhé	Pum-ké-sa-dhé	Sa-pum-sa-dhé	Ri-sa-pum-dhé
	Sum-rum-sa-dhé	Ri-ké-sa-dhé	Mi-ra-sé-dhu	Ké-sa-pum-dhé
	Ra-pum-sé-dhu	Ké-ri-pa-dhé	Mum-sa-pum-dhé	Dhi-ré-pam-dhi
	Sé-ra-pum-dhé	Rum-dhé-pum-dhém-(dhé)	Sa-dhé-pum-dhé	Mi-ra-pum-dhé ‖ : ‖‖ : ≡
20.	Pum-sa-dhé-mum	Dhé-sa-dhé-(pum)	Ma-é-dhi-pa	Ri-sa-dhé-pum
	Sam-dhé-rum-pém	Rum-pém-ra-pi	Dhé-rum-dhé-pum	Ma-é-ma-pi
	Sa (Sé)-pum-dhé-pum	Dhé-sa-rum-pém	Um-mum-dhé-pum	Dhi-pa-ré-pum
	Mi-(ré)-dhé-pum	Ké-sa-dhé-pum	A-mi-rum-pém	Mum-sa-(dhé)-(pum ?)
21.	Pum-sa-dhé-mum	Mi-ra-sé-mum	Sé-mum-a-mi	A-mi-sé-mum
	Sa-dhé-um-mém	Ri-sa-dhé-mum	Pum-dhé-(sa)-mi	Dhé-pum— —
	—(pi)-é-ma	Su-ré-dhi-ma	Ré-pum-dhé-mum	Mi-(sum)-dhém-(dhé)-mum
	Sa-dhu-sé-ma	Pum-ké-sé(sa)-mi	Mém-su-dhé-mum	Dhi-(né ?) — (mu) ——

(The usual words ending this section are wanting)

SECTION V.

Pañcamé Catuṣprahàra Svaràgamàh

22.	Pum-né-dhu-sé	Ra-pi-ma-sé	Pi-mum-pém-sum	Né-(um)-mém-sum ‖
	Sa-mi--ra-sé	Dhu-né-mi-sa	Né-sa-pém-sum	Ri-sa-mém-sum
	Sa-dhé-ri-sam	Né-pum-ri-sa	Pum-sé-ra-sé	Dhi-a-mi-sé
	Na-rum-pém-sum	Na-ra-mi-sé	Dhu-ra-pi-(sé)	Mi-a-mém-(sum) ‖
23.	Mum-sém-sa-ri	Né-mum-pém-rum	Sa-dhu-né-ra	Pi-ma-sé-ra
	Rum-um-mém-rum	Ma-dhé-na-ri	Né-dhu-né-ra	Pi-ra-sé-ra
	Dhé-na-pém-rum	Ri-sa-mém-rum	Ma-pi-ma-ré	Pum-dhu-né-ra
	Ram-na-pém-rum	Dhé-na-(mém)-rum	Pi-a-mi-ré	Sa-um-mém-rum (‖) *
24.	Pé-mum-ra-mi	Rum-mém-um-mém	Ma-pi-a-mi	Né-ra-sé-mum-(mam)
	Pi-ra-pém-mum	Pi-ma-sém-mum	Na-pém-rum-mém	Rum-dha-um-mém
	Rum-pém-sum-mém	Na-pém-um-mém	Mi-sé-ra-mi	Né-pum-né-mum
	Sé-ra-a-mi	Ra-sé-ra-mi	Dhu-sé-pi-ma	Pi-ra-sé-mum ‖
25.	Dhu-né-sa-dhé	Na-dhé-pum-dhé	Pi-ra-mi-dhu	Né-pum-né-dhu
	Ra-dhu-né-dhu	Né-ri-sa-dhé	Mum-pém-mum-dhé	Ri-sa-ri-dhé
	A-mi-ra-dhé	Mum-pum-né-dhu	Sé-ra-mum-dhé	Pi-sa-né-dhu
	Sé-(mum)-pum-dhé	Rum-mém-sa-dhé	Ra-mi-pum-(pu)-dhé	Dhi-né-mum-dhé ‖ ≡
26.	Né-ru-dhé-na	Um-mum-dhé-na	Ri-sa-dhu-né	Ra-né-dhu-né
	Pum-ra-dhu-né	Su-ri-dhé-na	Pem-mum-dhé-na	Mi-ra-dhu-né
	(Ra)-mi-dhé-na	Ri-pum-dhé-na	Dhé-rum-dhé-na	Rum-um-mém-na
	Mum-pum-dhé-na	Dhé-rum-sa-né	Dhi-pum-dhu-né	Sa-ri-dhé-na :—
27.	(Ru)-é-ma-pi	Mém-um-mum-pém	Ri-sa-né-pum	Ra-dhu-né-pum
	Ma-pi-ré-pum	Né-um-mum-pém	Rum-pém-um-pém	Dhi-é-ma-pi
	(Ra)-mi-um-pém	Rum-na-mum-pém	Mi-a-ma-pi	Dhé-na-ri-pém
	Ri-pum-né-pum	Dhé-rum-na-pé	Su-pa-ma-pi	Ra-(né)-mum-(pém) ......

(The usual words ending this section are wanting)

SECTION VI.

Kaiśikamadhyamé Catuṣprahàra Svaràgamàh.

28.	Sa-mum-ké-sa	Mum-dhé-ka-si	Dham-mé-(mu ?)-ké-sa	Mi-ra-mi-sé
	Ri-(sa)-ké-sa	Sum-mém-dha-si	Dhé-mum-ké-sa	A-mi-ké-sa
	Dhum-sém-ri-sa	Dhé-ri-ké-sa	Ri-sa-rém-sum-(sam)	Sam-(dham)-ké-sa
	(Sum)-rum-ké-sa	Mi-ra-ké-sa	Ra-mi-ké-sa	Mém-(si) — —
29.	Dhi-ma-sé-ra	Dhé-ri-sa-ri	Rum-dhé-sa-ri	Sé-ri-sum-rém
	Sa-ké-sa-ri	Mum-dhé-mi-ra	Ké-sa-mi-ra	Mi-ké-sa-ri
	Dhu-ké-sa-ri	Ké-sa-dhé-rum	Ri-ké-sa-ri	Dhé-ru-sa-ri
	Sam-ém-mam-rém	Ra-mi-dhé-rum	Ri-dham-mém-rum	Sa-ké — —
30.	Dhu-ké-sa-dhé	Mi-(sam)-mum-dhé	Ma-dhi-sé-dhu	Sé-ku-sé-dhu
	Ké-sa-mum-dhé	Um-mum-sa-dhé	Ri-dhé-sa-dhé	Sa-um-mum-dhé
	Sa-mum-sa-dhé	Dhi-é-ma-dhi	Dhé-sa-mum-dhé	Sum-dhé-sa-dhé
	Dhi-ré-ma-dhi	Dhé-rum-sa-dhé	Mum-ké-sa-dhé	Mé-dhi — —
31.	Sam-mém-rum-mém	Ri-sa-dhé-mum	Ké-sa-um-mém	Dhum-rém-sum-mém
	Sa-mum-dhé-mum	Ké-sa-dhé-mum	Dhi-ma-é-ma	Dhu-sé-dhu-ma
	Rum-mém-dha-mém	Sa-dhé-rum-mém	Ri-ké-sa-mum	Dhé-ka-si-mum
	Ma-dhi-rum-mém	Dhum-mém-rum-mém	Mi-ké-sa-mum-(mu)	Dhé-(sa) — —

(The usual words ending this section are wanting).

SECTION VII.

Kaiśiké Catuṣprahàra (Sva) ràgamàh,

32.	Sa-um-mém-sum	Ri-ké-ri-sa	Dhé-mum-dhé-sa	Mum-ké-ri-sa(m ?)
	Ri-dhu-ké-sa	Dhu-ké-ri-sa	Ké-su-dhu-sé	A-mi-ké-sa
	Rum-mém-dha-si	Mém-dha-mém-sum	Si-dha-mém-sum	Sa-ké-ri-sa
	Ké-sa-ri-sa	Um-mum-dhé-sa	Dhi-sum-mém-sum	Ka-(si) — —

33.	Mum-dhé-mi-ra	Pi-sé-mi-ra	Mém-um-mém-rum	A-mi-ma-ré
	Mi-ra-mém-rum	Sa-ké-mi-ra	Sum-pam-mém-rum-(pam)	Dhé-pum-sa-ri
	Um-mum-ké-ra	*Mi-a-dhi-ré*	A-pi-sé-ra	Pém-rum-dhé-ra
	Ké-ra-sé-ra	Mi-sé-dhi-ra	Sum-pém-sum-(ram-rémor -rum)	Ma-pi — —
34.	(Sum)-rum-mém-um	Si-dha-mém-um	Mém-dha-mém-um	Mi-a-ké-um
	Ma-pi-ma-é	Dhu-sé-mi-(a)	Dhi-(ma-ké)-um	Dhé-rum-mém-um
	Ra-sé-mi-a	Kum-sé-mi-a	Mi-a-mém-um	Mém-rum-mém-um
	Ra-pa-ma-é	Rum-um-mém-um	Ma-sa — —	— — — —
35.	Sé-kum-(ku)-sé-mum	Ra-pém-um-mém	(Sum-rém-sum)-mém	Pi-é-pi-ma
	Sé-ma-pém-(mum-mam)	Ra-pém-*rum*(*rém*)-mém	Pi-ré-(a)-mi	Rum-dha-sum-mém
	Um-mém-rum-mém	Sa-ri-pém-mum	Dhi-pa-é-ma	É-ma-pi-ma
	Um-mum-(dhé-mu)	Ri-dhé-rum mém	A-pi-é —	— — — —
36.	Sa-mi-ra-dhé	Rum-ké-sam(sa)-dhém	Mi-a-mi-(dhi)	(Pé)-mum-ra-dhé
	Rum-(*mém*)-ra-dhé	Mi-a-(*pa*)-dhu	(Ra-sa)-(ku-*ma*)-ri-dhé	Ra-mi-ra-dhé
	Rum-um-mém-dha	Si-dhé-sum-dhé	A-pi-ma-dhi	Dhé-mum-sa-(dha)
	(Pu)-é-ma-dhi	Dhé-pum-ma-dhi	— — — —	— — — —
37.	Ké-ra-sé-(ku)	Sa-mum-sa-ké	Sum-rum-sa-ké	Ri-dhu-sa-ké
	Sum-rum-(mam)-ku	Ra-mi-sa-ké	Ri-ka-sa-ké	É-ma-sé-ku
	Ma-dhi-sé-ku	Dhi-ma-sé-ku	(Sé)-a-mi-ké	Dhu-ra-sé-ku
	Sa-dhu-(sa-ké)	Mi-ra-sé-(ka)	— — — —	— — — —
38.	Dhu-(kém)-sa-pum	(Ké)-sa-*mum*-*pém*	Sa-ri-mum-pém	Ri-sa-ru-pém
	Mum-(kêm)sa-mum	(Ké)-sa-um-pém	Sa-ma(mi)-(é)-pum	Ri-ké-sa-pam(pum)
	Sa-dhé-sa-pum	Mi-dhu-ré-pum	(Ké)-sa-rum-pém	Mum-pém-ra-pi
	Sé-kum-sé-pum	Mi-sé-ma-pi	— — — —	— — — —

(The usual words ending this section are wanting).

NOTE :—The alternative readings are those of Epigrphia Indica Vol. XII, part V pp. 231—37.

Colophon :—

(in Sanskrit :—)

Rudrácárya-siṣyéṇa-parama—
máhéśva-ré-ṇa-rá(jñá)-siṣya—
hitártta(m) kvatáh (kṛtáh)-svarágamáh=

(in Tamil :—)

(E)ṯṯiṟkum éḻṟkum
(I)vai-uriya : | =

At the end of the record is a colophon in Sanskrit which reads as follows :—
"Composed or made by the king, who is a great devotee of Mahéśvara or Śiva and who is a disciple of Rudràcàrya, for the benefit of *śisyas* (learners, or students of music).

The colophon is followed by four words in Tamil of about the same period. This part reads as follows :—"These (svaras or ràgas) pertain to (are common to) eight and seven." The "eight and seven" may indicate systems of marking time, or time-measure (*táḷa*) or may "either mean that all the seven *svaras* mentioned in all the seven sections would apply to the eighth (un-recorded ?) ràga or that the *svaras* mentioned in the seventh section under the seventh ràga would apply to the eighth ràga."*

* T. N. R.—'Royal Artist Mahéndravarman', Journal of Oriental Research, Madras, reprint, page 33.

"As regards this preceptor (Rudràcàrya) it is worthy of note that his namesake was the father of Nṛsimha súri, the author of the *Svaramañjari*, an elementary treatise on Vedic accents. (Dr. Rajendralal Mitra's Notices of Sanskrit Manuscripts, Vol IV, page 44, No. 1429). But as the time when the latter lived is not known we cannot be sure if the two Rudràcàryas are identical or not." * Mr. T. N. Ramachandran agrees with Dr. Bhandàrkar and identifies Rudràcàrya with Rudraṭa who was also known as Rudra, Rudrabhaṭṭa, Rudrabhaṭa, or Bhaṭṭa Rudra, who is spoken of by Dr. Pischel (the editor of Rudraṭà's *Śṛṅgáratilaka*) as the greatest Indian rhetorician and the author of the two famous works, *Kávyálámkára*, and *Śṛṅgáratilaka*. He contends that the suffix "*acárya*" denotes that he is a master of music and dancing, because such masters are often called '*ácáryas*.'

The seven *svaras* or notes of the gamut are called *Ṣadja, Riṣabha, Gándhára, Madhyama, Pañcama, Daivata*, and *Niṣádha* in Sanskrit and, for *solfa-ing* purposes, denoted by their initial letters thus:—*sa, ri, ga, ma, pa, da, ni*, or *s, r, g, m, p, d*, and, *n*. As regards the significance of the peculiar combinations of the vowels *á, ì, ú, é, ai, ó, au*, and the consonant *ka* with the regular notes of the gamut, noted above, Dr. Bhandarkar thinks that such "vowel-endings may indicate the particular ways of striking or plucking the string" of the instrument. But according to the Tamil works, eg., the *Séndan Divákaram*, these vowels are themselves the symbols of the seven notes, or *iśai* as they are called in Tamil, of the gamut. The Tamil names of the notes and the symbols by which they are denoted are as follows:—First note *Kural* denoted by symbol *á*, second note *Tuttam* denoted by symbol *i*, third note *Kaikkiḷai* denoted by symbol *ú*, fourth note *uḷai* denoted by symbol *é*, fifth note *Iḷi* denoted by symbol *ai*, sixth note *Viḷari* denoted by symbol *ó*, and seventh note *Táram* denoted by symbol *au*. The consonant *ka* is also a symbol for the third note *Kaikkiḷai*.

The latest interpretation of this inscription is that of Dr. C. Menakshi †. She concludes that the several sub-sections of sixteen sets of four notes do not correspond to the seven classical *rágas* (modes) of the time, representing the permutations and combinations of notes of the *rágas*, as observed by Dr. Bhandarkar, but represent those of *grámas* and *játis* which are the fundamentals of South Indian music and from which the several *rágas* are derived ‡. The first two sections are two of the three well-known *gramas*§, as they are indicated by their labels, and the remaining five are the five well-known *játis* though not called so in the labels. The vowel endings stand for *śruti-bhédas*, or variations of the *śruti* (keynote). She does not suggest any explanation for the dots on the tops of some of the notes. She interprets the words *Catuṣ-prahára-Svarágamáh* found at the beginning of each section, as "texts of *svaras* to be played on the string or

* Annual Report on Epigraphy. Southern Circle, Madras 1905.

† "Administration and Social Life under the Pallavas", Madras University, 1938, pp. 239–275.

‡ "All *svaras* arise out of *srutis*, *grámas* out of *svaras*, *játis* out of *grámas*, and *rágas* out of *játis*". *Ibid* p. 258.

§ Saḍjagráma, Madhyamagráma and Gándáragráma.

stringed instrument". The label *Parivádinidá* near the inscription indicates that the author tried his notes on a *parivádini* or seven-stringed lute. The Tamil colophon at the end of the inscription is evidently a postscript added by the composer when he discovered the possibility of playing the same on the eight-stringed lute. It is perhaps intended to tell students of music that the notes can be played both on the eight as well as the seven-stringed *vīṇa* or lute.

Inscription No. 3.

Place :—Kuḷattúr Taluk.—Kuḍumiyàmalai—Mélaikkóvil—On the east wall of the rock-cut shrine.

Language & Script :—The inscription consists of the single Sanskrit word—'*Parivádinida*' in Pallava Grantha characters.

Translation :—

The word can be split into *Parivádini-dá, Parivádini* means a seven-stringed lute, and *dá* at the end may indicate that the notes are applicable to that kind of lute. "The meanings of the root (*dá*=give, grant) may be variously modified or extended according to the noun with which it is connected." *

Inscription No. 4.

Place :—Tirumayam Taluk.—Malayakkóvil—On the rock to the left of the entrance into the rock-cut shrine facing east.

Language & Script :—The inscription is in 3 parts. The language is Pallava Grantha and Tamil. The transliteration is as follows :—

I. (Above in Pallava grantha script).

Pari vádi nida.

II. (Below in Tamil script).

kaṛkappaḍuvadu káṉ
ñjolliyapu kiṛparukkum nimi
mukkan niru vattukkum urittu.

III. (To the left of I & II also in Tamil script).

Guṇasénapramáṇañ
Ceyta vidyá parivadini kaṛ.

Translation :—I. For meaning of "*Pari vádi ni da*" see inscription 3.

II. Of the three lines below I, the first line seems to be a continuation of another part (III) of the inscription on the left of this.

The lines 2 and 3 of this part are identical with the succeeding inscription (no. 4). Their meaning is not clear.

III. This part of the inscription when taken with the first line of the second part reads as follows.

"*Guṇaséṇa pramaṇañ*
ceyta vidyá pari váḍini kaṛ—
kaṛ kappaḍuvadu káṉ."

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* Apte's Sanskrit Dictionary.

The third line in the above three lines though inscribed as line 1 in part II should be the third line of part III, *i. e.*, the inscription on the left.*

The meaning would then be: "Behold or see (*káṇ*) the method of learning (*kaṛkappaḍuvatu*) the science of the *parivádini* (*vidyá parivádini*) as enunciated or established by Guṇaséṇa" †

Inscription No. 5.

Place:—Tirumayam Taluk.—Tirumayam—Satyagiriśvara temple—On the north wall of the rock-cut shrine.

Language & Script:—Almost identical with No. 4. and much mutilated.

At the top is the same Sanskrit word "*Parivádinidá*" that occurs in No. 4, in Pallava grantha. Below are three lines in Tamil which read as follows.

"*ñjolliya pu (ku) kirparukkum enna.*

....................*Nemi (for Temi) mukkanni ruva (for rúpa) ttukkum.*

..........................*ppiyam.*"

The new words here (not found in No. 4) are "*enna*", *Temi* instead of *Nimi* in No. 4, and "*ppiyam*" instead of '*urittu*' the last word in No. 4.

Translation:—

The meaning of these lines is not clear.

Inscription No. 6.

Place:—Álangudi Taluk.—Tirugókarṇam—Gókarṇeśvara temple—On the south wall of the rock-cut shrine.

Language & Script:—The inscription is a fragment consisting of a single Sanskrit line inscribed in Pallava Grantha characters.

Translation:—It reads "*Sthápanácáryó Bhágatthácáryah*" which means "Bhàgattàcàrya who was a religious teacher and founder (*sthápanácárya*)".

Inscription No. 7.

Place:—Kuḷattúr Taluk.—Śittannavàśal—Éḷaḍippaṭṭam—Inscribed on the pillows of the stone beds in the natural cavern.

Language & Script:—The inscription consists of some names in archaic Tamil, the characters are of about the ninth century; one or two of the *ṛ* characters resemble Vaṭṭeḷuttu.

The names are probably those of Jain ascetics.

The "Inscriptions (Texts) of the Pudukkottai State" includes only four names running to six lines, but the "General History of the Pudukkottai State" (1916, page 54.b) includes six names running to ten lines. The former work has omitted the second and sixth names.

* The final word in line 2 of part III and the first word of line 1 part II are the same (*Kaṛ*). This probably indicates that the first line of part II is the final line of part III in which case the sense will be complete. We find that in No. 5, below the label "*Parivádinida*", the Tamil portion begins with "*ñjolliya*................" as in Inscription No. 4, and "*Kaṛkappaḍuvadu*................" (No. 4. Part II. l. 1) and the 2 lines "*Guṇaséṇa*........" (No. 4. Part III ll. 1 & 2) are omitted. "*Karkappaḍuvadu*............" (No. 4. Part II l. 1) therefore, cannot form the first line of "*ñjolliya*..................." (No. 4. Part II ll. 2 & 3) but must go with the last line of "*Guṇaséṇa*..............................." (No. 4. Part III ll. 1 & 2).

† Guṇaséṇa, like Guṇabhara, and Guṇadhara seems to be a title of Mahéndravarman I.

Translation :—

1. *Toḻakkunṟattukaḍavuḷaṉ Tirunìlan :* in two lines. This means "the ascetic of God-like character (*Kaḍavuḷan*) by name Tirunílan, native of Toḻakkunṟam".
2. *Tiruppúraṇan :* a personal name meaning "the great or worshipful Púraṇan". Púraṇan means a perfect soul.
3. *Tiṭṭaiccáṇan* : a personal name "Càṇan belonging to a place called Tiṭṭai."
4. *Tirucáttan* : A personal name meaning "the great or worshipful Càttan"—Càttan means an *Arhat* (adept).
5. *Sri Púrṇacandiran Niyattakaran Paṭṭakkáḻi* : The first two words mean "the Glorious Púrṇacandra"; the other two words may be his surnames. *Niyattakaran* may be a corruption of the Sanskrit word '*Nyastakara*' which may mean one who had renounced the world and was a resolute man. The meaning of *Paṭṭakkáḻi* * is doubtful.
6. Probably another name of an ascetic and his home. It is much mutilated and ends in "*ttukaḍavuḷan*".

Inscription No. 8.

Place :—Kuḷattúr Taluk.—Kunnàṇḍàrkóvil—Parvatagiríśvara temple—On a pillar of the rock-cut shrine.

Language & Script :—The inscription consists of seven lines in old Tamil and in archaic characters.

Translation :—"Prosperity! (Gift) by Kódai Mayindan, on behalf of Mayindan Vírakàḍaiyan, of 220 *náḻigai* † of rice to be cooked and distributed to 110 Brahmins on (the) Tiruvàdirai day (Àṛdrà festival—a day sacred to Śiva) in honour of the God of Tirukkunṟàkkuḍi (Kunnàṇḍàrkóvil)."

Inscription No. 9.

Place :—Tirumayam Taluk.—Ténimalai hill—"Àṇḍàrmaḍam"—On a boulder standing opposite to the natural cavern.

Dynasty :—Irukkuvéḷ.

The inscription belongs to an Irukkuvéḷ of the Irukkuvéḷ line of chiefs, that is the Véḷ chiefs of Koḍumbàḷúr. Which of the Irukkuvéḷs made this grant is not known.

Language & Script :—The inscription is in old Tamil and in archaic characters and consists of eight lines.

Translation :—"Hail! Prosperity! On seeing Malayadhvajan[1] performing penance on the Ténúr hill[2], Irukkuvéḷ paid homage to him and gave for (his)

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* Paṭṭakkáli—probably means the hard stone bed (káḻi ?) on which they perished (paṭṭa)—See 'Manimékalai', Chapter VI, line 67–which speaks of the disposal of the dead காழ்வயினடைப் போர் (another reading தாழ்வயினடைப்போர்). There it evidently means a secure cell of hard material–the stone cell of a dolmen.

† Náḻigai—a measure, denoted by the symbol "உ" in the "Inscriptions (Texts) of the Pudukkóttai State" but printed "நா(ழி)" in the Appendix B, page XXIX, VIII, of the "General History of the Pudukkóttai State (1916)."

[1] A Jain ascetic. That he was a Jain ascetic may be inferred from the word *Paḷḷiccandam*.

[2] Ténimalai.

maintenance tax-free lands[3] measuring four and a quarter[4] (?) as *Pallic̆candam*[5]. May the feet of whoever preserves this charity be for ever[6] on our head."

Inscription No. 10.

Place:—Tirumayam Taluk.—Ténimalai hill—"*Āṇḍármaḍam*"—Below the image of a Jaina Tírtaṅkara carved on a boulder by the side of the natural cavern.

Language and Script:—This votive inscription consisting of four lines is in old Tamil in archaic characters, and records the name of the maker of the image.

Translation:—"Hail! Prosperity! Holy Image (*tiruméṇi*) that the Glorious Valla Udana Śeruvoṭṭi had carved."

Inscription No. 11.

Place:—Kuḷattúr Taluk—Nàrttàmalai—On the rock to the north of the "*Arumaikkuḷam*" pond.

Language and Script:—The inscription consists of 10 lines in old Tamil and in archaic characters.

Translation:—"Prosperity! Aṇímadaéri tank, (for which) Venṛimadatta[7] Tamiḻadi araiyan, otherwise called Mallan[8] Viḍaman, had this sluice made. The garden land or wet-land near the sluice[9] granted to the mason Sonnàraiyan[10] who made this (sluice), is to the north of the Kuḷaccei.[11]"

Inscription No. 11-A. (Not published in the "Inscription (Texts) of the Pudukkóttai State.") *

Place:—Kuḷattúr Taluk.—Nàrttàmalai. Mélamalai—Vijayàlaya Cóḷíśvaram—Inscribed on the basement underneath the image of a door-keeper (*Dvárapálaka*) to the north of the entrance.

Dynasty:—Chief—Mallanviḍuman—the same chief whose name occurs in No. 11 above.

Language and Script:—This is an inscription in 4 lines in old Tamil and archaic characters.

Text:—

1. *Svasti śri* (?) *Cembúdiyána Iḷaṅgo—*
2. *ḍi araiyar eḍuppitta Kaṛṛaḷi maḷai i—*
3. *ḍi ttaḻiya Mallan Viḍuman áyina Te—*
4. *nnavaṉ Tamiḻadi Araiyan pudukku.*

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[3] *Avippuram.*

[4] Probably four and a quarter *más.*

[5] Lands given free to a *Paḷḷi*, a Jain monastery, academy or temple.

[6] The line is read as திக்தஞ்சென்னி அள in the "Inscriptions (Texts) of the Pudukkóttai State" and நீளம் சென்னி in the "General History of the Pudukkóttai State." நீளம் = for ever, long; சென்னி = head.

[7] வென்றிமதத்த—reads வென்றிமதந்த in Appendix B, page XXX of the "General History of the Pudukkóttai State." *Venṛimadatta* means one flushed with victory.

[8] Mallaṇ:—is a common surname of the Pallavas. Arayan = chief. Probably he was a chief under the Pallavas.

[9] *Kumiḻittuḍaval.*

[10] சொன்ஞரையன் is inscribed as சொனஞசிரியன் = சோனஞசிரியன் according to the "General History of the Pudukkóttai State" App. P. XXX, X; *Śóna* is a corruption of the Sanskrit Svarṇa; Araiyan = Áśári = master. Mason Svarṇan.

[11] குளச்செய் (kuḷaccei) வடவியது (vaḍaviyadu)—குளச்செய் = land near the tank, வடவியது = to the north of.

* Discovered by Messrs. S. R. Balasubramanian and K. Venkatarangam Raju and published in "Narttamalai and its Temples"; Part III, Journal of Oriental Research, Madras, Vol. VIII, Part III page 208.

Translation:—"Hail! Prosperity! (This) Stone temple (*Kaṟṟali*) built by Ilaṅgoḍi Araiyar, otherwise known as Cembúdi [1], having been struck by lightning and ruined during the rains (was) renovated by Mallan Viḍuman otherwise called Tamiḻadi Araiyan."

Inscription No. 12.

Place:—Tirumayam Taluk.—Ammaṅkurichi—On a rock to the west of *Ponnammāḷ úraṇi* (pond).

Language and Script:—The inscription is in old Tamil consisting of five lines—lines four and five are much damaged. The inscription is fragmentary.

Translation:—

The complete lines mean as follows:—

"Prosperity! Iḍaitti Śàttan Kurunti [2] (made) this spring (*Śunai*)............."

Inscription. No. 13.*

Place:—Tirumayam Taluk—Tirumayam town—Satyagirinàtha perumàḷ temple—On a slab in the west *prákára* of the central shrine of Satyamúrti.

The slab must have once formed part of a parapet (*Śuruḷ paḍi*) to the steps leading to the Cave temple of the Paḷḷikoṇda Perumàḷ, and now lies in the *prákáram* between the two shrines.

Dynasty and King(Chief):—Muttaraiyar (Vassals of Pallavas)—Sàttan Màṛan also called Viḍélaviḍugu-contemporary of Nandivarman II and Dantivarman.

Date:—Ascribed to the later part of the eighth century or early years of the ninth century A. D.

Language and Script:—The inscription is in old Tamil and archaic characters and consists of 11 lines.

Translation:—

"Prosperity! Renovation (of this temple) by Perumbiḍugu Perundévi, mother of Sàttan Màṛan, also called Viḍélaviḍugu [3] Viḻupéradi araiyan. [4]

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1 Chief called Ilangoḍi—Ilaṅgóvaḍi—the name of a Muttaraiyar chief, son of Perumbiḍugu Muttaraiyan—See E. I. Vol. XIII, pp. 138–139. There is a village after the name Cembúdi near Ténimalai in the State. Śaṭtan Púdi seems to be a better reading.

2 "Iḍaitti" may mean—Idaicci—(a feminine caste name). The words Śáttan Kurunti may mean, 'Kurunti, wife of Śáttan'.

* See E. I. Vol. XIII, P. 138, A. R. E. 402 of 1906.

3 Viḍélaviḍugu, is a surname of the Pallava King Nandivarman III—*circa* 839–862 A. D. The use of the title of the Pallava King by the chief shows that the influence or supremacy of the Pallavas was then recognised even in Pudukkóttai. It is probable that the Sáttan Máṛan was a vassal under the Pallava overlord. The name Perumbiḍugu ('great thunder bolt') also denots Pallava connections. Perumbiḍugu was the surname of a Muttaraiyar chief called Śuvaran, Máṛan, the last of the three successive generations of Muttaraiyars mentioned in the Śendalai inscriptions near Tirukkáṭṭuppaḷḷi. This chief claims to have fought at many places on behalf of the Pallavas and against the Páṇḍyas. The Perumbiḍugu Perundévi of our inscription may mean the wife of Perumbiḍugu, (See E. I. XIII, p 138). She is said to be the mother of Śáttan Máṛan. The name Sáttan Máran, son of Perundévi, and that of her husband who bears an identical surname, Perunbiḍugu Suvaran Máṛan, both end in Máṛan (a title of the Páṇḍyas) as is usual among this line of chiefs. Further the son has the surname Viḍélaviḍugu which like Perumbiḍugu is one of the *birudas* (titles) of the Pallàva Kings. See Gopalan—"Pallavas" under "Muttaraiyas"; K. A. N. Sastry Pandyan Kingdom, 83—85.

4 Viḻuppéradi-araiyar, or Viḻuppéraraiyar or Viḻupparaiyar—is a synonym of Muttaraiyar, for *Viḻu* like *muttu* means a pearl.

For the God of the sanctum sanctorum[5] a free gift of lands, in the village of............Andakkudi is granted as a tax-free gift inclusive of the rights of cultivation, tenancy, and proprietor-ship."[6]

Inscription No. 14.

Place:—Kulattúr Taluk.—Kodumbàlúr—Múvarkóvil—On the south wall of the central shrine.

Dynasty and King:—Irukkuvél or Kodumbàlúr chiefs—Vikramakésari.

King Vikramakésari belonged to the *Yadu Vamsa* line of Kings whose genealogy and the various battles that they fought and won against the Calukkis (?) Pallavas and Pandyas are described.

Date:—King "Vikramakesari must have flourished roughly in the first half of the 10th century A. D."* Prof. Nilakantha Sastri in his article on the Kodumbàlúr inscription † states that Vikramakésarin of the grant must have been an ally and political subordinate of Sundara Cóla Paràntaka II, whose reign may be placed roughly in the years 956—970 A. D. He adds that "we have therefore no reason to accept a date about 800 A. D. for Vikramakésari in preference to one between 950 and 970 A. D."‡

Language and Script:—The beginning of the inscription is mutilated. The undamaged portion runs to twenty-four lines, comprising eleven full stanzas (*ślókas*) in different metres, the language is Sanskrit and the script Pallava Grantha of the type described as the "third or transitional" by Búhler, and ascribed by him to the 9th and 10th centuries A. D.

Gist:—The inscription mentions a certain Mallikàrjuna of Mathura (Madura ?) who belonged to the Àtréyagótra sept and was a disciple of Vidyàràśi. Having built three shrines in his own name and in the names of his two wives, Vikramakésari installed *Mahéśvara* (Śiva) and presented a big *matha* (feeding house, monastery) to Mallikàrjuna, who was the chief ascetic of the *Kálamukha* sect, with eleven villages, from the proceeds of which offerings were to be made to the God, and fifty ascetics of the *Asìtavaktra* (*Kálamukha*) sect were to be fed.

Translation:—The text may be translated as follows:—

Line (1)..............................the capturer of the herd of the elephants of the (Pàndya)§ lord (king)

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[5] *Unnálikai.*

[6] *Kárànmai* = cultivator's rights, tenancy rights; *Miyátci* = proprietorship, overlordship.

* "Annual Report on Epigraphy, Madras (1907–1908), 1908." Pages 87—89.

† "The Kodumbàlúr inscription of Vikramakésari" by Prof. Nilakantha Sastri. Journal of Oriental Research, Madras. Vol. VII, 1933. Pages 1—10.

‡ A. Rengaswami Sarasvati in the "Vizianagaram College Mag. July 1923. Page 207—208."

§ Venkayya's impression (A. R. E. 1908, II, 85) seems to have had the word *Pándya* which is not found in the "Inscriptions (Texts) of the Pudukkóttai State." Later impressions show no trace of it. See Prof. Nilakantha Sastri's text, Journal of Oriental Research, Madras. Vol. VII, 1933, page 8.

(2) there was.||[1] Of his family was Paravírajit; who begot the Vanquisher of Mathuva (Maḻava?)* by name Śri Víratuṅga:

(3) By whom was begotten Ativíra the *Anupama* (peerless or unparalleled); unto whom was born Saṅgakṛt; from him (descended) the glorious

(4) Nṛpakésari (Lion of Kings) who, as a child grew up with the *uragas* (serpents?)†. His son, known as the Paradurgha mardhana, (destroyer of the forts of his enemies), was

(5) Vàtàpijit (conqueror of Vàtapi).||[2] His son (was) Samaràbhiràma (one who delights in battle), who had the splendour (or valour) of Indra,

(6) (and) who in the battle of Adhiràjamaṅgala ‡ killed Caḷukki.§||[3] To him like Kamala (Lakṣmi) unto Achyuta (Viṣṇu),

(7) Sarasvati unto Padmótbhava (The Lotus-born or Brahma), and Girija (Mountain-born—Pàrvati) unto Hara (Śiva), a beloved (wife)

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* Prof. Nilakantha Sastri in his article just quoted interprets *Matuva* as *Maḻava* (மாளவ or மழவ), who according to him "must have been a local ruler of the tract called *Maḻánaḍu* (மழநாடு) between the modern Trichinopoly and Tanjore Districts." According to Mr. K. N. Sivaraja Pillai "the name Iḷaiyar refers to a forest tribe called Maḻavar. It is from this tribe that Karikálan the Great, after the conquest of their forest kingdoms, recruited most of his army. Hence the name Maḻavar or Maḻḻar came to signify a soldier in subsequent times. Toṇḍaiyar, Tiraiyar, Pallavar are other names under which this tribe or its mixture (*Sic*) is known in later literature." 'Chronology of ancient Tamils'—Page 64; see also "Iḷaiyar" Inscription No. 1.

† The "Inscriptions (Texts) of the Pudukkottai State" reads "नृपकेसरीव वव्रृदे यैा बाल एवोरगैः" The word '*iva*' after Nṛpakésari is a meaningless expletive. Prof. Sastri's text reads "नृपकेसरी विवव्रृदे" which is a better reading and would suggest that Nṛpakesari is the proper name of the King intead of meaning "One who was a lion among Kings." Or we may read "नृपकेसरी च वव्रृदे" In "uragaiḥ" meaning "among serpents"—the 'ga' has been conjectually supplied. This is not however very intelligible. If for 'uragaiḥ' we read 'uraṇaiḥ' the meaning will be "among sheep." This reading derives some plausibility from the facts that one of these chiefs were according to tradition, as old as the work *Puṟanánúṟu*, Yádavas by origin, and that one of the Kings of this line bears the title 'Yaduvaṃśakétu' (see below line 8, verse 4). If the correct reading is "uraśaiḥ" it may mean a King who spent his youth in the society of warriors. *Uragaiḥ* may also mean among the nágas (a warrior tribe) for in Tamil *Uragar* means the Nágas.

‡ "Adhirája maṅgalam = Tirivadigai, of No. 360 of the Madras Epigraphical collections for 1921. Prof. Sastri J. O. R., Madras, Vol. VII, page 7.

§ "Caḷukki—need not necessarily be a reference to the Cálukyas of Bádámi, though the conquest of Vátápi by Paradurgha mardhana seems to render it probable. The ancient Tamils applied the name *Śaḷukki* to local chieftains, *kúr nila mannar*. If we accept this meaning and treat the battle of Adhirája maṅgalam as another incident in local quarrels, the reference to the conquest of Vátápi becomes difficult to explain. At the same time there seems to be no indication in any other records of the early tenth century of a conflict of the Cáḷukyas of Bádámi with the Tamils to which the battle of Adhirája maṅgalam may be referred. Though we have as yet no confirmation of the facts from other records, it is not unlikely that the Cáḷukyas survived at Bádámi with diminished power after the rise of the Ráṣṭrakúṭas and took part in the invasion of the Cóla country by Kṛṣṇa III; possibly a fight took place at Adhirája maṅgalam (Tiruvaḍigai) and a Cáḷukya prince lost his life in it. In any event, the 'conquest of Vátápi' by Paradurgha mardhana has nothing to do with the invasions of Vátápi in the seventh century, in the reigns of the Pallava Kings Narasimhavarman and Paraméśvaravarman." Prof. Sastri, J. O. R., Madras, Vol. VII 1933, page 7.

(8) there was (called) Anupamà (Peerless); (who was) literally true to her name, a daughter of the Cóḷa king, and the beloved of this Yaduvamśakétu* (Banner of the Yadu race, i.e., Samaràbhiràma.).||[4]

(9) Of her was born to him the glorious king Bhúti otherwise called Minnàmala†: Vikramakésari (the Lion of Valour)

(10) was the title that this king earned in battle.||[5] The waters of the Kàvéri were made red

(11) with the blood of the Pallavà's army ‡ by this hero, who conquered Víra Pàṇḍya in the battle

(12) and became the lord of death (Antaka) to Vañcivéḷ§.||[6] Having killed the herds of rutting elephants, namely his proud foes, this Lion of Valour—Vikramakésari retired

(13) into the depths of his lair among the ranges of that King of mountains *viz.*, the unassailable Koḍumbàḷúr city.¶||[7] (He was as) the *kalpaka* tree (celestial tree that yields whatever is desired) to the learned,

(14) as the moon to the lotuses, namely, the two hands of his enemy or subordinate kings (which folded in salute before him like the petals of the lotus before the moon): while the earth was ruled by such a king—the beloved of the Goddesses of earth, victory, prosperity, fame and speech,

(15) sharpness was only in the two eyes (not in the hearts or words of the people), instability was only in the eyebrows (not in the kingdom), blackness was only in the hair of women (not in the minds of the people),

* Yaduvamśakétu—The tradition in *Puṛanánúṛu* that the family was Yádava in origin derives some support from the title "Yaduvamśakétu". "A General History of the Pudukkóttai State." Ap. A. II. See also K. A. N. Sastri's article—J. O. R. Vol. VII, page 8.

† Prof. Nilakantha Sastri suggests that it may be a Tamil name Minnāmalai (மின்னுமலை) (Shining mountain) J. O. R. Vol. VII, page 10.

‡ The text has *Pallavasya dhvajinyáh*. "One wonders, however if by the expression *Pallavasya dhvajinyáh*, the composer of the inscription meant *Vallabhasya dhvajinyáh* which would be an allusion to the invasion of the Cóḷa country by the Ráṣṭrakúṭa Kṛṣṇa III which occurred towards the close of the reign of Parántaka I and is said to have reached as far as Rámésvaram"—K. A. N. Sastri—Koḍumbáḷúr inscription. J. O. R. Vol. VII, P. 7.

If Vikramakésari claims to have defeated the Pallava forces on the banks of the Kávéri, and if as suggested he lived in the middle of the tenth century, "The Pallava forces mentioned could not have been those of the rulers of the Simhaviṣṇu line which had been practically wiped out of existence before the beginning of the tenth century A. D. It seems likely therefore that the wars against the Pallavas and Vañcivéḷs were of the nature of local conflicts in which the Koḍumbáḷúr chieftain gained the upper hand as against other local feudatories less enterprising than himself. Late local traditions centering round a Śevendaḷunda Pallavaráyar and his descendants seem to lend support to this view" ibid Pp. 6-7.

§ Vañcivéḷ = Hero of Vañci or one who sacrificed Vañci, i. e., burnt it. Vañci,—Karur, a capital of the Cēra country. (Tamil Lexicon); See also "Karuvur or Vañjimánagaram" by S. V. Visvanatha, 'Quarterly Journ. of Mythic Soc. Bangalore' Vol. XXV, No. 4, pages 261—64, April 1935 ; Vañcivéḷ—Can the original Vañcivéḷ be the Páṇḍyan King Rájasimha who (in the Sinnamanur plates of Rájasimha of the 16th year, C. 916 A. D.) early during the reign of Parántaka I's rule claims to have 'defeated the King of Tañjai (Tanjore) at Naipur, fought a battle at Koḍumbai (Koḍumbáḷúr) the seat of one of the powerful Cóḷa subordinates, burnt Vañji and destroyed the King of Southern Tañjai at Nával ?.' Prof. Nilakantha Sastri's "Cóḷas" P. 149.

¶ Cf. Prof. Sastri's interpretation–J. O. R. VII, Page 10. "was living in the palace on the hill in the city of Koḍumbáḷúr" renders "*vivara*" meaningless. But the word "*vivara*" fixes the meaning of *Málika* as "ranges or garlands". Literally the line would mean 'lived in the interior of the caves in the ranges (Málika) of the great mountains of Koḍumbáḷúr.' But it is to be noted here that there are no 'great mountains' nor even hillocks in or near Koḍumbáḷúr. So in the translation above the whole is taken to be a continued metaphor.

(16) slenderness was only in the waists of women (not in the resources of the country), rivalry was only between the swelling breasts of the women (not among the subjects).||[8] He had

(17) two virtuous wives called Karrali and Varaguṇa. Karrali became the mother of (the beautiful ?)

(18) Paràntaka and Àdityavarman.* ||[9] Born of the Àtréya gótra (sept), a great man belonging to Mathura (Madura),

(19) well versed in the Védas, and the pupil of Vidyàràśi† the treasure of penance (Tapóràśi), was Mallikàrjuna.||[10]

(20) Having raised three *vimánas* (shrines) in his name and in the names of his two wives, and (having) installed Mahéśvara (Śiva),

(21) he (the king) gave to him (Mallikàrjuna) a large *maṭha* (Monastery).||[11] To that chief ascetic of the Kàlamukhas (Mallikàrjuna)

(22) the Yàdava King (Vikramakésari) gave along with eleven villages attached to it a large *maṭha.*||[12]

(23) For the enjoyment of fifty Asítavaktra (Kàlamukha) ascetics that large *maṭha*;

(24) and for the worship of Mahéśvara (Śiva) with offerings, sandal, flowers, rice coloured with saffron or turmeric (*akṣata*), incense, lights and betel and nut (*támbúla*), the king gave ‡ (these villages and monastery)||[13].

Note:—||[1]—||[13] indicate the ends of verses.

PALLAVAS.

[Later Dynasty.]

Inscription No. 15. §

Place:—Kuḷattúr Taluk.—Kunnàṇḍàrkóvil (Kunṛàṇḍàrkóvil).

On the south-end of the rock-cut shrine of the Parvatagiríśvara temple.

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* The State text reads "परान्तकादित्यवर्मणो कम्रकम्राणाम्" With "कम्रा" (meaning 'lovely') alone the metre is correct and "कम्राणां" may be said to be hypermetric and the whole word tautological. The epithet "lovely" would go with Karrali. If "कम्रकम्राणाम्" is correct it would mean that Karrali besides being the mother of Parántaka and Ádityavarman, was also the mother of other children (beautiful among beauties), "कम्राणां" being genitive plural.

† Vidyáráśi the teacher of Mallikárjuna.—Prof. Nilakantha Sastri identifies Vidyáráśi with the person of that name mentioned in an early inscription from Tagaḍúr (Dharmapuri) engraved on a slab now in the Madras museum. This is a memorial stone in commemoration of Vidyáráśi, a Páśupata or Śaivite teacher who lived at Tagaḍúr (Dharmapuri-Salem District). One of the figures on the slab which have a *liṅga* between them represents the teacher as worshipping *Śiva* and practising *Śivayóga*. The inscription which is in old Kanarese describes the beauty of the ancient Town of Tagaḍu and the virtues of the teacher. It says that the slab was set up in the temple of Bhógíśvara which once stood in Tagaḍu. This belongs to the 8th century A. D. (86 of 1917, Madras Museum Archæological Acquisition register). Vidyáráśi and Tapóráśi are treated as the names of the two teachers of Mallikárjuna in the "Annual report on Epigraphy of 1907—1908." For Kálamukhas see "Annual Report on Epigraphy Southern circle 1907—1908; Pages 87—89."

‡ Perhaps the grant of the villages attached to the monastery was intended to provide for these offerings. After the words "*támbúla kádhya*" *vi* may be added. The text would then read "विदये च महेस्वरस्य" (*vidayé-ca mahéśvarasya*). The end of the line is not found in Prof. Sastri's text.

§ Madras Epigraphical Collections No. 347 of 1914.

Dynasty and King:—Pallava—Kó Nandippóttaraiyar (King Nandippóttaraiyar). Nandivarman III.* 839—862 A. D. †

Date:—Third year of the King; which may correspond to 842 A. D.

Language and Script:—The language is Tamil and the script old Tamil. The inscription runs to 7 lines.

Translation:—"Hail! Prosperity! In the 3rd year of Kó Nandippóttaraiyar (King Nandippóttaraiyar). Gift of 200 *nális* of rice for cooking and distribution on the Tiruvàdirai day (Ârdra festival) by Gaṇavati Màḷḷu also called Pakaicandira Viśai-araiyan (Viśai—may be the Tamil form of Viṣayika; Viśaiaraiyan—the donor may have been a chief who was a Viceroy of the Province), of Vaḍuvúr in Mípuḷai nàḍu. These two hundred *naḷis* are for a hundred persons."

Inscription No. 16.

Place:—Kuḷattúr Taluk.—Ràśàḷippaṭṭi.

On a slab forming part of a sluice of a ruined tank a mile to the south-east of Ràśàḷippaṭṭi village.

Dynasty and King:—Pallava—King Nandippóttaraiyar, (Nandivarman Pallava malla); the Pallava King Nandivarman II, who ruled between 723 and 788 A. D. ‡

Date:—The inscription is dated the 25th year of the King and must therefore belong to the year 748 A. D.

Language and Script:—The language is Tamil and the script old Tamil; it is in five lines.

Translation:—"Prosperity! In the twenty-fifth year of Nandippóttaraiyar. Pullayakaḍamban, son of Śri Âridam pullan had this stone-sluice constructed."

Inscription No. 17.

Place:—Kuḷattúr Taluk.—Kunnàṇḍàrkóvil (Kunṟàṇḍàrkóvil).

On a pillar at the north end of the rock-cut shrine of the Parvatagiríśvara temple.

Dynasty and King:—Pallava—Kóvijaya Dantipóttaraiyar—Dantivarman—who ruled between 788—839 A. D. §

Date:—Fifth year of the King; the date therefore corresponds to 793 A. D.

Language and Script:—The language is Tamil and the script old Tamil; it is in eight lines.

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* Gopalan—"Pallavas"—Nandippóttaraiyar is given as the name of Nandivarman III—about 826—849 A. D. *It is also possible that this may be Nandivarman II.*

† Date given by M. S. S. Sarma in his "Chronology of Later Pallavas"; 'Ramamurti Pantulu's Commemoration Vol.'

‡ "Later Pallavas.—Chronology" revised by M. S. Somasekhara Sarma, 'Ramamurti Pantulu's Commemoration Vol.' *That the King was Nandivarman II is determined by the date of the grant which is the 25th year.* Nandivarman II ruled for about 55 years, and Nandivarman III, who is also called Nandippóttaraiyar only ruled for 23 years from 839—862 A. D.

§ "Chronology of Later Pallavas", M. S. Somasekhara Sarma, 'Ramamurti Pantulu's Commemoration Vol.'. Gopalan in his "Pallavas" gives the date as about 775—826 A. D.

Translation:—" Hail! Prosperity! In the fifth year of Kó (King) Viśaiya (Vijaya) Dantippóttaraiyar. Váli Vaḍukan otherwise called Kalimúrkha Iḷavaraiyan (a petty or minor chief), a subordinate of Màṛappiḍuvinàr * Péradi-araiyar (the great chief) had this tank called Vàli Éri dug. Let the feet of the person who preserves this tank be for ever on my head. "

Inscription No. 18.

Place:—Kuḷattúr Taluk.—Malaiyaḍippaṭṭi.

On the pillar of the *maṇḍapa* in front of the rock-cut shrine in the Vàgíśvara temple.

Dynasty and King:—Pallava—Kóvijaya Dantipanmar (King Vijaya Dantivarman); who ruled between 788—839 A. D. †

Date:—Sixteenth year of Dantivarman and corresponds to 804 A. D. ‡

Language and Script:—The language is Tamil, and the script old Tamil running to 7 lines; the last three lines are much defaced.

Translation:—" Hail! Prosperity! In the sixteenth year of Kóviśaya Dantiparmar (the victorious King Dantivarman). I, Viḍélaviḍugu Muttaraiyan § also called Kuvàvan Sàttan ||, had the hill of Tiruvàlattúr carved out to form a temple and installed and consecrated Bhaṭàrar (God). This temple ....the Kiḷ śeṅgiḷi nàṭṭu (of east śeṅgiḷi nàḍu)......................to the *náṭṭar* (residents.) "

Inscription No. 19. ¶

Place:—Kuḷattúr Taluk.—Nàrttàmalai.

On the north-face of the ruined *maṇḍapa* in front of the rock-cut shrine on the Mélamalai hill.

Dynasty and King:—Pallava—Kóviśaiya Nirupatoṅga Vikrama, (King Vijaya Nṛpatuṅga Vikrama)—Nṛpatuṅga, the last Great King of the imperial Pallava line who, ruled between the years 862—888 A. D.**

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* *Máripiḍuvinár Péradi-araiyar.* Máripiḍuvinár may be taken to be the honorific plural form of *Máripiḍugu*, a surname of Dantivarman. Máripiḍuvinár péradiyaraiyar was a Muttaraiyar chief, a contemporary of Dantivarman. (See. E. I. Vol. XIII, p. 138).

† " Chronology of Later Pallavas " by M. S. S. Sarma, 'Ramamurti Pantulu's commemoration Vol.' Gopalan in his 'Pallavas' gives the date as about 775—826 A. D.

‡ " Viḍélaviḍugu Muttaraiyar *inscribed* his Malaiyaḍippaṭṭi inscription in the 16th year of Dantivarman Pallava, and his Śendalai inscription in the 10th year of Máraňjaḍaiyan. The 16th year of Dantivarman would fall according to our arrangement in 805 A. D." Rangaswami Sarasvati; Vizianagaram College Mag., July 1923; paragraphs 207—208.

§ Muttaraiyars were chiefs who held large parts of Trichinopoly, Tanjore and possibly also parts of Pudukkóttai. They seem to have exercised considerable power over the eastern portion of Kónáḍu. There is also a curious correspondence between the strange *birudus* (*e. g.* Perumbiḍugu, Viḍéla viḍugu) of these rulers and those of the Pallava Kings. These facts lead to the conclusion that these chiefs were feudatories of the Pallavas and one of this line Śuvaran Máṛan also called Perumbiḍugu claims to have fought with the Páṇḍyas on behalf of the Pallavas.........Viḍéla viḍugu was the surname of Nandivarman III—" Pallavas ", Gopalan.

|| Kuvávan Śáttan-The 'Chronological List of Inscriptions of the Pudukkóṭṭai State' reads Kuválan Śáttan. Kuvávan Máṛan was another name of Perumbiḍugu Muttarayan. See Epigraphia Indica, XIII, P. 136. Kuvávan Śáttan was the surname of his son.

¶ A. R. E. No. 365 of the Madras Epigraphical collection for 1904.

** Date fixed by M. S. S. Sarma—" Chronology of Later Pallavas; " Ramamurti Pantulu's commemoration Vol. About 849—875 A. D. is the date given by Gopalan in his " Pallavas ".

Date:—Seventh year of the King and would correspond to the year 869 A. D.

Language and Script:—The language is Tamil and the script old Tamil—the inscription runs to 19 lines, the last four letters are defaced.

Translation:—" Hail! Prosperity! In the seventh year of Kóviśaiya Nirupatoṅga Vikkiramar (the Victorious King Nṛpatuṅga). Great temple which Śàttan Paḻiyili (lit.: Śàttan the blameless) son of Viḍélaviḍugu Muttaraiyan had excavated. For this great temple a *mukhamaṇḍapa* (front Maṇḍapam), a *ṛṣabha* (image of a bull on which to place the idol), and a *ṛṣabhakkoṭṭil* (a shed for the ṛṣabha), were got made by the son of Śàttan Paḻiyili. To Mínavan Tamiḻadiyaraiyan * (Mínavan, a chief of the Tamil country), also called Vàlan (Mallan †) Anandan, Paḻiyili Śiriyanaṅgai (lit.: blameless Lakṣmi) was the wife. (She) made an endowment, as *archanábhógam* (property endowed for the conduct of worship and offerings), to the Śàttan (President) of the Sabha (Śavaiñcàttan, Sabha=Śavai=the local assembly) of Peruviḻattúr in the Aṇṇalvàyil Kúṟṟam (Annavàsal division), a free gift as *káṇi* (lands with hereditary rights of ownership) to the extent of three *vélis*, and for these three *vélis* which have hereinafter become Śavaiñcàttan kàṇi, stipulating that the land should be inalienable, and that not only should taxes of every kind including irrigation taxes (?) due thereon be dedicated as offerings to the temple, but the lands should be enjoyed by the Śàttan of the śavai (Sabhai) and his descendants. In the event of any breach of this (agreement) (*Śuḍainum* or *Kéḍedainum*? ‡) or any obstruction to its fulfilment, (the donees) shall be liable to a penalty of twenty-five *Kaḻañjus* of gold to be paid to the temple. I, Paḻiyili Śiriyanaṅgai made this (gift) unto the Paṭṭuḍaiyavan(=Paṭṭuḍaiyàn—the priest,) § Uḻudàdíran Téyadakki (?) on behalf of the God Rudra || of the Paḻyili Isvaram ¶ (the temple of Paḻiyili), I, the Paṭṭuḍaiyàn shall secure and render this temple income (téy-puku-di ?)."

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* Cf. Tamiḻappallavtaraiyar=The Pallavas of the Tamil country—Tamil Lexicon.

† The "Inscriptions (Texts) of the Pudukkóttai State" reads "Vālan", but Messrs. Venkatarangam Raju and Balasubrahmanian read it as "Mallan"—Journal of Oriental Research Vol. VIII, page 29.

‡ 'Is it Kēḍedainum (கேடெடைநும்)—This letter after *idu* looks like *Ké*'—Messrs. Venkatarangam Raju and Balasubrahmanian–foot-note on page 30, "Journal of Oriental Research Vol. VIII, part I."

§ Paṭṭuḍaiyán=priest—See 'South Indian Inscriptions' Vol. III, Part III, No. 94, p. 227, line 9–இத்தளிப்பட்டுடையான் ஸவுராக்காரணி வாமதேவன் திருவெண்காடனேன் were Paṭṭuḍaiyan means definitely a priest.

|| The "Inscriptions (Texts) of the Pudukkóttai State" has "Rudiran", but the text of Messrs. K. Venkatarangam Raju and Balasubrahmanian gives 'mudiran'. "Journal of Oriental Research," Vol. VIII, Part I, page 30, foot-note 8.

¶ The "Inscriptions (Texts) of the Pudukkóttai State" reads *Paḻarpivi iśvarttu* (பழற்பிலி ஈச்வரத்து), but "the correct reading is *Paḻiyili iśvarattu* (பழியிலி ஈச்வரத்து)." Messrs. Venkatarangam Raju and Balasubrahmanian; "Journal of Oriental Research" Vol. VIII, Part I, page 30, foot-note 2.

CÓḶAS.

NOTE:—Among the Cóḷa inscriptions in the following pages, only a few Rájakésari and Parakésari inscriptions have been identified. There are many Rájakésari and Parakésari inscriptions, however, in which the identity of the ruler is either obscure or disputed, and there is no conclusive evidence of their identity. These bear numbers 20—37, under Rájakésari and numbers 38—77 under Parakésari in the "Inscriptions (Texts) of the Pudukkóttai State," the "Chronological List of Inscriptions" and the present work. From No. 78 onwards the various Kings are identified. In the present work, such of them as have been identified with the help of later works on Cóḷas and by comparison with inscriptions outside the State, have foot-notes explaining the identification.

RÀJAKÉSARIVARMAN.

Inscription No. 20.

Place:—Tirumayam Taluk—Neriñjikkuḍi—On the south wall of the central shrine in the Màrtàṇḍéśvara temple.

Dynasty and King:—Cóḷa—Ràjakésarivarman.

Date:—Third year of the King.

Language and Script:—Tamil—25 lines.

Translation:—" Hail! Prosperity! In the third year of Kóviràjakéjaripanmar (King Rajakésarivarman). The gift of 30 sheep unto the *Perumánaḍikaḷ* (God) of Uḍaiya Màrtàṇḍa Íśvaram (shrine), by Sannivéḍapé(ra)raiyan (great chief) also called Tiṟaḷan (the mighty) Peṟumaḷ, the *uḍaiyán* (lord) of Neṟṟaku(ḍikkà - - - -) of the Kiḻar kúṟṟam (division), for a perpetual lamp that he endowed. May this be under the protection of all Màhéśvaras ||.

To the Gaṇapatiyàr (God Gaṇapati) for offerings of *appam* (sweet cake), half a *má* of land; for the *aḍaikkái* offering (betel and areca nuts) on the three occasions of *sandhi* (daily worship) three *náḻis* of paddy; for *annabali* (oblation of cooked rice) five *uḻakkus* of rice; for lamps to be lighted in the evening, for the *Śribali* (procession of the God inside or outside the temple*) and for the hand-lamp (Piḍiviḷakku) - - - - - - all to be met from the lands lying - - - - - . As long as the moon and sun endure, we, the *úróm* (residents) constituting the Úr (village assembly) of Neriñjikkuḍi, (members of the Neriñjikkuḍi village assembly), agree to pay these taxes (*Iṟai*) and village cess (*Ecchoṟu*) (in kind) along with those of the Úr (village)."

Inscription No. 21.

Place:—Àlaṅguḍi Taluk—Tirukkaṭṭaḷai—On the north wall of the central shrine in the Sundaréśvara temple.

Dynasty and King:—Cóḷa—Ràjakésarivarman—Àdityà I. †

Date:—Third year of the King—C. 874 A. D.

Language and Script:—Tamil—runs to 10 lines—damaged and incomplete.

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* Śribali: See A.R.E. 1916, page 118 paragraph 15. This is still conducted in the west coast temples and is called *Śivili*.

† Messrs. K. V. Raju and S. R. Balasubrahmanyan in their article 'Tirukkaṭṭaḷai temple' (Journal of Oriental Research—Vol. X, iii, p. 232) consider the Rájakésarivarman of this inscription to be Áditya I. In that case the date would correspond to about 874 A. D.

Translation :—" Hail! Prosperity! In the third year of Kó-Ràśakésari - panmar (King Ràjakésarivarman). In this year I, Muḍiccóḷataraiyan................ lam (?) of Kaviṛpàl (division) in Vallanàḍu, (gave lands) in the Vaṇkanni vayal (in which is situated?) *ataḷai* (hut for men who watch crops?)........... ....(to) Ponnàṇḍan composer of these extempore verses (Iv-vàśu-àṛṛi) ... ...

... ...

The eastern boundary lies to the west of..............................the éṛi (tank?) the southern boundary (lies to the north of)...........Kuḷattúr.........

... ."

Inscription No. 22.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—On the south wall of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóḷa—Kóviràjakésaripanmar—King Ràjakésarivarman—Ràjakesari Gaṇḍaràdityà* (949-57 A. D.)

Date :—Third year of the King—may correspond to 951—952 A. D.

Language and Script :—Tamil—18 lines—a few damaged.

Translation :—" Hail! Prosperity! In the 3rd year of Kóviràśakésaripanmar (King Ràjakésarivarman). The thirty-one cows that were endowed by me—Tirai Amman ... ... Uḍaiyaḷ(?) (a female relative of) Uḍaiyàr (chief) Mahimàlaya Irukkuvéḷ, unto the Paraméśvarar (Great Śiva) of Tirunalakkunṛam (Mélaikkóvil in Kuḍumiyàmalai), are for bathing Him in milk once daily at dawn and making therefrom offerings of *pálamirdu* (sweet milk or rice boiled in sweet milk) and *Iḷaiyamirdu* (*Ilaiyamirdu*-offering of betel and nuts?) during the three occasions of *sandhi* (daily worship—dawn, noon and evening). May this be protected by all the Màhéśvaras."

Inscription No. 23.

Place :—Tirumayam Taluk—Kíḻattaṇaiyam—On the north *prákára* of the Śiva temple.

Dynasty and King :—Cóḷa—Ràjakésarivarman—Ràjakésari Ràjaràja I.†

Date :—Fourth year of the King corresponding to 989—990 A. D.

Language and Script :—Tamil - Defaced; 5 lines extant and incomplete.

Translation :—" Hail! Prosperity! In the fourth year of Kó Ràjakésaripanmar (King Ràjakesàrivarman). The villages given, in this year, to the Mahàdéva (Great Śiva) of Uttamadàni-Íśvaram (temple) at Kíḻtaṇaiyam (village)‡ in the Ollaiyúr Kúṛṛam (division) of Kéraḷàntaka vaḷanàḍu (province), by me Ràjaràja Ilaṅgóvéḷàn† and inscribed on stone, are Uppilikkuḍi (village) an Iḷamakkaḷ paṛṛu (holding or group of villages of the Iḷamakkaḷ—Ahambadaya clan?) in Kunṛiyúr nàḍu and Kuruṅguḍi (village) a Veḷḷàḷanpaṛṛu (holding or group of villages of the Veḷḷàḷà clan), which, (two villages) are to be *dévadánam* (dedicated) unto the Mahàdéva ... ...

... ..."

* For identification of the King see foot-note under Inscription No. 30, where the same chief Mahimálaya Irrukkuvéḷ (see also Inscription No. 24) makes another grant. See also Annual Reports on Epigraphy, 1919, part II, paragraph 10, which reviews inscription Nos. 346 and 348 of 1918 of the same chief in the fifth year-*Kanni*-lunar eclipse day-of a Rájakésari.

† The name of the Chief Rájarája Ilaṅgóvéḷán indicates that the Rájakésari of the record is Rájarája I.

‡ Kíḻattáṇaiyam; Táṇaiyam = garrison, military camp or outpost–Tamil Lexicon. The name of the village means the eastern military camp or outpost.

Inscription No. 24.

Place:—Tirumayam Taluk—Cittúr—On the north wall of the Tiruvagniśvara temple.

Dynasty and King:—Cóla—Kóvirajakésaripanmar—King Ràjakésarivarman—Ràjakésari Gandaràditya *—(949-57 A. D.)

Date:—Fourth year of the King corresponding to 952—953 A. D.

Language and Script:—Tamil—damaged—part of five lines extant of which the last three are fragmentary.

Translation:—"Hail! Prosperity! In the 4th year of Kóvirajake-śri-ri-panmar (King Ràjakésarivarman). I, Paràntakan Víra Cólan otherwise called Mahimàlaya (the abode of Glory) Irukkuvél gave to the Paraméśvara (Great Śiva) of Tiruvagniśvaram (temple) at Śirraiyúr (Cittúr) which is a *brahmadéyam* village of Kúdalúr nàdu (district) ... ... (lands) at ... . mangalam (village) (to the extent of)——*vélis*; (lands to the extent of)——*vélis* in ... ... in all lands amounting to three *vélis*; wherefrom in order that *nivédyam* (oblations of food) may be made, Brahmaśri (the Brahmin) Kularàjan shall (from one and a half *vélis*?) in ... ... (village) of Kudalúr nàdu provide offerings of *tiruccennadai* (red *Śambá* variety of paddy), and that the *Uvaccan* (drummer) who beats the drum during *Śribali* (procession of the God inside or outside the temple) from one and a half *vélis* of land, the *puñcey* (dry lands) included there in .... "

Inscription No. 25.

Place:—Kulattúr Taluk—Vellanúr—On the south wall of the *mandapa* in front of the central shrine in the Agastíśvara temple.

Dynasty and King:—Cóla—Ràjakésarivarman.

Date:—Fourth year of the King.

Language and Script:—Tamil—20 lines, many of them fragmentary.

Translation:—"Hail! Prosperity! In the 4th year of Kó Iràśakéśari panmar (King Ràjakésarivarman)............the udaiyàn (Lord) of Vellainallúr (Vellanúr) in Ten Śiruvàyi nàdu (south Śiruvàyil nàdu), Kàli kanda.................Śembiyan (cóla title) Śiruvàyinà(ttàn) (of Śiruvàyil nàdu) also called Múvéndavélàn, gave for the Periyakulam and Púlànkulam in.........in Kula mang(alanàdu?), a gift for so long as the moon and sun endure. Given to the *sabhá* of this Úr (local assembly) (who are to collect) 3000 (*kalams*) of paddy allotted for the Periya kulam and — (*kalams*) of paddy allotted for the Púlànkulam, (totalling?)...................and fifty *kalams* from the yearly harvest.............. on the *sabhá*..............................Múvéndavélan. May this be protected by the Màhésvaras."

* For identification of the King see foot-note under Inscription No. 30, where the same chief Mahimálaya Irukkuvél also called Pirántakan Víracólan makes another grant and the donee is the same Brahmin Kularájan. See also Annual Reports on Epigraphy 1919, part II, paragraph 10, which reviews the Inscription Nos. 346 and 348 of 1918 of the same chief in the fifth year, *Kanni*, lunar eclipse day, of a Rájakésari.

Inscription No. 26.

Place:—Tirumayam Taluk—Cittúr—On the north wall of the Tiruvagníśvara temple.

Dynasty and King:—Cóḷa—Ràjaràjakésarivarman. (Ràjaràja I) *

Date:—Seventh year of the King—corresponding to 991—992 A. D.

Language and Script:—Tamil—28 lines.

Translation:—" Hail! Prosperity! In the seventh year of Kóviràjaràjakésaripanmar (King Ràjaràjakésarivarman). Gift by us, Mummuḍiccóḷa Irukkuvéḷ otherwise called Iràsingan (Ràśiṅgan) Uttamaśílan to the Paraméśvara (Great Śiva) of Tiruvagniśvaram (shrine) at Śiṟṟaiyur (Cittúr)—a *brahmadéyam* (village given to Brahmins)-in Kúḍalúr nàḍu (district):—After we had joined (our army at) Koḍumbàḷúr (and were preparing to march) northwards, the lands that we dedicated with oblations of water as *dévadánam* to the Paraméśvara of Tiruvagníśvaram, are Kaḍayavayal (lands) adjoining this Ūr; which lands, after naming them Uttamaśílamaṅgalam after our own name, and having endowed cultivated lands of every description included within the boundaries thereof, inclusive of the lands of every description over which the monitor-lizard has run or the tortoise has crawled (lands abandoned as inauspicious), stipulating that Iràsiṅgan Paḷḷavaraiyan also called Paràntakan Kuñjiramallan (the officer) who governs this *náḍu* (district), (should himself administer them), we, Mummuḍiccóḷa Irukkuvéḷ also called Iràsiṅgan Uttamaśílan, have hereby made this endowment. May this be under the protection of all Màhéśvaras."

* That the King was Rájarája is indicated by the name Rájarájakésarivarman. Besides, the donor, án Irukkuvéḷ chief, bears the name of Iráśiṅgan Uttamaśílan otherwise called Mummaḍiccóḷa Irukkuvéḷ.—Ráśingan was the name of a Céra King and the chief probably bore it in honour of having defeated him, (See 392 of 1916 A. R. E.), Uttamaśílan—Uttamaśíli was the name of a son of Parántaka I (446 of 1917 A. R. E.), and Mummudiccóḷa besides being the surname of Rájarája I (453 of 1908) is known also to have been a surname of Gaṇḍaráditya from an inscription (444 of 1918 See Annual Reports on Epigraphy 1919, paras 13 & 14). The fact that the chief bears the surname of Parántaka I and the name of his son, indicates that the record is one of Gaṇḍaráditya or Rájarája, both of whom were Rájakésaris and Mummuḍicóḷas and came after Parántaka and his son.

But the other officer who bears the name of Parántakan Kuñjiramallan also called Iráśiṅgappallavaraiyan, is evidently named after Parántaka I, whose surname was Kuñjiramallan. This again suggests that the "Rájarájakésari" of this record (P. S. I. 26) must be either Gaṇḍaráditya or Rájarája I. A writer in the Quarterly Journal of the Mythic Society, Bangalore (Vol. XVII, p. 197); has come to the conclusion that wherever 'Rája-rájakésari' is mentioned in records, Gaṇḍaráditya is meant and not Rájarája I who styled himself 'Rája-Rája-rájakésari.' According to this writer, this record (P. S. I. 26) must be assigned to Gaṇḍaráditya. But an inscription from Elaváñśúr, S. Arcot district, (No. 176 of 1906, A. R. E., Madras) shows that this conclusion is untenable. It is dated the 7th year of a Rája-rájakésari and mentions an event in the 15th year of Uttama Cóḷa, who was the fourth in order of Gaṇḍaráditya's successors. So clearly it cannot date from the reign of Gaṇḍaráditya, and the Rája-rájakésari in question must be Rájaraja I, the immediate successor of Uttama Cóḷa. It follows that both in the above record (P. S. I. 26) and also in P. S. I. 28 and 36 'Rája-rájakésari' means Rájarája I. In 36 we have the independent evidence afforded by the fragment of the characteristic *Praśasti*, of Rájarája I (*Śalaik-kalam-aṟutta*, etc.) mentioning the title 'Rája-rája-késarivarman.'

Inscription No. 27.

Place :—Àlaṅguḍi Taluk—Tirugókarṇam—On the east face of the second pillar from the right in front of the rock-cut central shrine in the Gókarṇéśvara temple.

Dynasty and King :—Cóla—Ràjakésarivarman.*

Date :—Eighth year of the King.

Language and Script :—Tamil—Incomplete; built in after the 5th line.

Translation :—

"Hail! Prosperity! In the eighth year of Kó-Ràśakésaripanmar (King Ràjakésarivarman). To the *Mahádéva* (Great Śiva) of Śri Gókarṇam (Tirugókàrṇam temple) at Tiruvelpúr (Tiruvappúr), (which is) a *dévadánam* (village dedicated to God) in Kavirnàḍu (Kavinàḍu) .... "

Inscription No. 28.

Place :—Àlaṅguḍi Taluk—Tirugókarṇam—On the south face of the third pillar from the right in front of the rock-cut central shrine in the Gókarṇéśvara temple.

Dynasty and King :—Cóḷa—Ràjaràjakéśarivarman—(Ràjaràja I).†

Date :—Ninth year of the King, corresponding to 992—993 A. D.

Language and Script :—Tamil—24 lines.

Translation :—" Hail! Prosperity! Ninth year of Kóviràjaràjakésaripanmar (King Ràjaràjakésarivarman). For the Kavirkuḷam (Kavinàḍu tank) at Tiruvelpúr (Tiruvappúr) in Ten Kavirnàḍu (South Kavinàḍu) gift of *Kuḷampaṭṭi* (lands assigned for the maintenance of a tank) as *iṛaiyili* (exempt from royal taxes), by Arikulakàla Brahmàdaràyan, a *Kramavitta* (one versed in the *Krama* method of reciting the *Védas*), the *nambippirán* (great personage) of Karañjai ‡ a *bráhmaṇa* of Mérkiḷḷimaṅgalam which is a *brahmadéyam* (gift to brahmins) in Tenkarai Tiruvaḷundúr nàḍu in Śónàḍu (Cóḷa nàḍu). I, Arikulakàla Brahmàdaràyan, had got the *ávaṇa ólai* (original sale-deed) for the Kiḻ cey vayakkal (improved wet-lands) under the *peruṅkumiḻi* (great sluice) of Kavirkuḷam (tank) and the *paṛikál* (seed bed) thereof conveyed to me and transferred it to the *náṭṭár* (residents) of this place, made them *iṛaiyili* (rent-free) and gave them as *Kuḷappaṭṭi* (lands endowed for the upkeep of the tank) to last as long as the moon and sun endure. May the *naṭṭár* (residents of the nàḍu) protect this *dharma* (charity). May the dust of the feet of those who protect this *dharma* (charity) be on my head."

* This king must have been one of the three Rájakésaris that preceded Rájarája I. If he was Rájakésari Adityá (870—907) the date would correspond to 878—879 A. D., if Rájakésari Gaṇḍaráditya (949—57) to 957—958 A. D., the closing year of his reign, and if Rájakésari Sundara Cóḷa (956—73) to 964—965 A. D. All these three dates are possible because the cave-temple was in existence before the close of the 9th century A. D.

† See foot-note of Inscription No. 26.

‡ Karáñjai—Kiráñji may be the same as Krañja or Káza a village in the Guntur taluk of the Guntur District S. I. I. Vol. II, P. 519 foot-note. The donor seems to have been a minister or military officer.

Inscription No. 29.

Place :—Kuḷattúr taluk—Kuḍumiyàmalai—on the north face of the southernmost pillar of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóḷa—Ràjakésarivarman.*

Date :—Tenth year of the King.

Language and Script :—Tamil—8 lines.

Translation :—

"Hail! Prosperity! In the 10th year of Kóviràśakésaripanmar (King Ràjakésarivarman). In this year, I, Naṉpan Tuṇaiyan of Kuttakuḍi in Kuṉṟiyúr nàḍu, gave seven *kaḷañjus* and a half of *tuḷaippon* (refined gold) to the *Perumánaḍikaḷ* (Deity) of the *tirumúlaṭṭánam* (central shrine) at Tirunalakkunṟam in the Kuṉṟiyúr nàḍu (district), to endow a lamp to burn perpetually. May this be protected by the Màhéśvaras."

Inscription No. 30.

Place :—Kuḷattúr Taluk—Nírpaḷani—On the north wall of the central shrine in the Vaḷarmadíśvara temple.

Dynasty and King :—Cóḷa—KóRàjakésaripanmar—King Ràjakésarivarman—Ràjakésari Gaṇḍaràdityà † 949—957 A. D.

Date :—(Tenth) year of the King—(Fifth or Sixth year?)† —month of *Kanni* (Puraṭṭàśi), Lunar eclipse day on which the moon was throughout in the asterism *Uttiraṭṭádi* (Uttarabhàdrapada). If we take it as the 6th year in preference to the 5th year (see note below)† the data supplied would correspond to 4th September 955 A. D.—a lunar eclipse day on which the moon was throughout in the asterism *Uttiraṭṭádi*.

Language and Script :—Tamil—13 lines, damaged here and there.

Translation :—"Hail! Prosperity! In the (tenth?) year of Kó Ràjakésaripanmar (King Ràjakésarivarman). In this year, during the month of *Kanni* (Puraṭṭàśi) on the day when the Lunar eclipse occurred while the moon was in the asterism *Uttiraṭṭádi*, I, Piràntakan Víra Cóḷan also called Mahimàlaya Irukkuvéḷ† (Chief) at my camp at the great temple at Tirupparàitturai (Tiruppaḷàtturai in Trichinopoly District near the upper anicut of the Kàvéri), gave (the following) lands to the Mahàdéva (Śiva) of Nírpaḷaṇi in the Uṟattúr Kúṟṟam (division), with due oblations of water (udakapúrvam = by pouring water on the hand of the donee as preparatory to and confirmatory of a gift.) :—

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* May be either Rájakésari Ádityá (870—907 A. D.) or Rájakésari Sundara Cóḷa (956—73 A. D.) who preceded Rájaràja I, and cannot be Rájakésari Gaṇḍaráditya, who only ruled for about 8 years. The date in that case would be either 879—80 A. D. or 965—66 A. D. Either date is possible since the rock-cut temple existed before both.

† Regarding the identification of the king as Gaṇḍaráditya through the donor of the grant Mahimálaya Irukkuvéḷ also called Pirántakan Víra Cóḷan, and the fixing of the year, the following notes may be of interest.

In App. B. Part I of 1919, A. R. E. 1919, are reported two Inscriptions-Nos. 346 and 348 of 1918 from the Sundaréśvara temple at Pálúr—Trichinopoly Taluk and District, mentioning gifts of lands by Parántakan Víra Cóḷan otherwise called Mahimálaya Irukkuvéḷ in the 5th year of a Rájakésarivarman, on a lunar eclipse day in the month of *Kanni*. The same report in Part II, (paragraph 10 on p. 94) says that "Nos. 346 and 348 of Appendix B are dated in the 5th year of a Rájakésarivarman when a *sómagrahaṇa* occurred in the month of *Kanni* and registers a gift by Mahimálaya Irukkuvéḷ *alias* Parántakan Vira Cóḷan. The latter part of the chief's name suggests that he must have been originally employed under Parántaka I.

In the Nírpaḷani vayal (lands), Pàñjàḍi kayyattuccey (wet-lands) of Miṛaṅgivayakkal (improved lands of that name), and Nàvaṛkàccey (wet-lands) comprising three *taḍis* (plots); Śiṛupuḷiyañcey (wet-lands), Iḍaivàykkàṛcey (wet-lands irrigated by the middle channel ?) and Múvaneḍuṅkaṇ, all these lands to the extent of .... (?) *vélis*; (containing also ?) the old *dévadánam* (lands dedicated to God) of this Úr, (namely), in Niṛpaḷani vayal (lands), lands to the extent of $\frac{1}{8}$ *vélis*, Kalitàṅgimaṅgalam (lands) to the extent of 1 (and ?) *vélis*, Kaṛkuḍinilam lands of 2 *vélis* and Pàn ... ... nilam (lands) of ... ... *vélis*, totalling in all 5$\frac{1}{8}$ (*vélis*). These (lands), are subject to the following *nimandas* (temple services):—

As *arccanábhógam* (land enjoyed as remuneration for performing *arccana*-worship), ($\frac{7}{8}$ *vélis* of land) in Nírpaḷanivayal; *meḷukkuttuḍaval* (lands held as remuneration for cleaning the temple floor with cow-dung and water-*meḷukku*) and *tiruvalakupuṛam* (lands held as remuneration for sweeping the temple floor), the (unassessed lands ?) in this Úr; *puḍukkuppuṛam* (lands for repairing a temple) 1$\frac{1}{8}$ (*vélis*) in Kaṛkuḍi; *uvaccappuṛam* (lands held as remuneration for drum-beating) $\frac{1}{8}$ (*véli*) of land in Pàṇḍiyéri; and in the Nírpaḷani vayal (lands), for the woman who gathers flowers and makes the *tiruppaḷḷitámam* (garlands of flowers for the Deity's bed chamber) $\frac{1}{4}$ (*véli*); for watering and tending the *tirunandavanam* (temple garden)

The Rájakésarivarman of these inscriptions must, therefore, belong to one or other of the only two Rájakésarivarmans, i. e., Gaṇḍaráditya or Parántaka II, that followed him prior to the succession of Rájarája I." According to A. R. E. 1912, part II, paragraph 17 and the 'Report of the Archæological Survey of India for 1908—09,' Parántaka I reigned for 46 years from 907 A. D. till 951-2 A. D. The battle of Takkólam must have taken place and Prince Rájádityá (eldest son of Parántaka I) must have been killed in or before Śaka 872 (949—50 A. D.) and Gaṇḍaráditya must have succeeded him. This would give the year 949 A. D. for Gaṇḍaráditya's accession.

In the reigns of the two Rájakésaris, suggested as probable by A. R. E. 1919, above, viz., Gaṇḍaráditya, (949—57 A. D.) and Sundara Cóḷa Parántaka II (c. 956—73 A. D.), the lunar eclipse in *Kanni*—*Puraṭṭási* (on a day having the moon in conjunction with *Uttiraṭṭáḍi*—an additional fact supplied by P. S. I. 30) falls on two days—15th September 954 A. D. and 4th September 955 A. D. On the first date the lunar conjunction with *Uttiraṭṭáḍi* ended at 3 hours 35 minutes after mean sunrise and on the second date the lunar conjunction with *Uttiraṭṭáḍi* was current from 12 hours after mean sunrise on 4th September 955 A. D. till 12 hours after mean sunrise on 5th September. The first date would be the date indicated by Inscriptions Nos. 346 and 348 of 1918 (see above) and this would incidentally fix 949 A. D. for the accession of Gaṇḍaráditya. Working on this basis it is found that there was no lunar eclipse in the 10th year after 949, nor in any other year, from 949 to 959 A. D. covering the period of Gaṇḍaráditya's reign, was there a lunar eclipse in *Kanni*. So the present Pudukkóttai inscription must be of the 6th year of Gaṇḍaráditya for it is only on 4th September 955 A. D., the 6th year, that all the astronomical data except the year furnished by the inscription fit in; besides it should be noted that the symbol ⓓ denoting the 10th year has been conjecturally supplied in the text as is evident from the fact that it is marked with an asterisk in brackets (See Introduction to the "Inscriptions (texts) of the Pudukkottai State" for the meaning of this mark). Thus the 10th year cannot be correct and the 6th is preferable to the 5th year.

The other Rájakésaris–Sundara Cóḷa Parántaka, according to Prof. K. A. N. Sastry (Cóḷas, I, p. 180) reigned from C. 956—973 A. D., and the above data would correspond to his first year (955 A. D.). But this date is improbable, considering the fact that Parakésari Ariñjaya, Sundará's predecessor and Gaṇḍaráditya's successor ruled according to the same authority from 956 to 57 A. D. The year 955–6 curiously marks the overlapping of the reigns of three Kings, and even granting that Gaṇḍaráditya's reign ended before 956, in the latter year Ariñjaya was King and Sundara could only have been co-regent or heir-apparent, and it is very unlikely that the donor mentioned the regnal year of a co-regent or heir-apparent when the *de facto* King was on the throne. So these considerations obviously rule out Sundara Cóḷa.

and beating the *śekandikai* (gong), $\frac{3}{4}$ (*véli*) in this Ūr : thus after excluding $3\frac{1}{8}$ (*vélis*) (for the above), the remaining $2\frac{1}{10}$ *vélis* are to provide for making *tiruvamudu* (offerings) at the 5 *sandhis* (appointed times of worship in a temple) daily ... ... unto my Lord, with ... ... measures of rice per *sandhi*, ghee at the rate of one measure during ... ... *pódu* (time of worship) *kari(yamudu)* (cooked vegetable) of one (kind) during .... *pódu* (time of worship), curd (at the rate of ... ... measure during ....) *pódu*, and for maintaining *nondávilakku* (ever-burning lamp) day and night and for the supply of sandal paste at the rate of .... These (lands) are to have and enjoy the first turn (in the irrigation) of waters to *dévadanam* lands (viz-before ?) Illavilàkam, (and) Séndankorran Miyúr vilàkam 1 (*véli*), and Malavakuli Āttiyódu *puncey* (dry lands) $\frac{3}{4}$ (*véli*). Be it enjoined that the *pattudaiyárkal* (temple priests) shall administer the lands as provided above so long as the moon and sun shall endure, and I, Piràntakan Víra Cólan also called Mahimàlaya Irukkuvél hereby dedicate these lands as *dévadánam* registered as *puram* (tax-free) exempt from the royal taxes (*irai*) and free of *kudi* (tenant's dues) On the oral orders that the *Udaiyár* (chief) was pleased to issue, we Brahmaśri (the Brahmin) Kularàjanumànavinnavan (a *Vaisnava*), had this inscribed (on stone). May this be under the protection of all Màhéśvaras."

Inscription No. 31.*

Place :—Kulattúr Taluk—Kudumiyàmalai—on the east face of the northernmost pillar of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóla—Ràjakésarivarman—Āditya I.†

Date :—Twentieth year of the King—889-890 A. D.

Language and Script :—Tamil—12 lines.

Translation :—

"Hail! Prosperity! In the twentieth year of Ko-Iràśakésari-parumar (King Rajakésarivarman). In this year, Nangaiyàr Nava ...., the daughter-in-law (?) of Eràvakkómakkómakalàr who was the daughter of Muttaraiyar Nambi, the wife of Perumbidugu Muttaraiyar, and the elder sister of Vikkiramakésari, gave a lamp to burn perpetually, and two *kalañjus* and a half of (gold) therefor to the *Perumánadikal* of the *tirumúlattánam* (central shrine) at Tirunalakkunram. May this be protected by the Màhéśvaras.

Tàliyàrúràn gave to the *Perumánadikal* of the *tirumúlattánam* 2 *más* (?) .... of *tulaippon* (refined gold) for the lamp to burn in the day time."

* Madras Epigraphical Collections No. 314 of 1904.

† This Rájakésari must have preceded Rájaràja I, and may be Ādityá I, who alone among the three Rájakésaris that came before Rájaràja I ruled for more than 8 years the highest regnal year for Rájakésari Gandaráditya or 18 years the highest regnal year for Rájakésari Sundara Cóla. The King may be Ādityá I and the date, may then correspond to 889-890 A. D It is clear that the rock-cut temple existed before that time. For Táli Árúrán see Inscription 43 below.

Inscription No. 32.

Place:—Kuḷattúr Taluk—Kuḍumiyàmalai—on the north wall of the rock-cut shrine called Mélaikkóvil.

Dynasty and King:—Cóḷa—Ràjkésarivarman (Àdityà I ?).*

Date:—Twentieth year of the King. (889-890 A. D.?)*

Language and Script:—Tamil—11 lines.

Translation:—

"Hail! Prosperity! In the 20th year of Kóviràśakésari panmar (King Ràjakéśarivarman). Punnaṅguḍi Eṭṭi (Eṭṭi—native of Punṇaṅguḍi) also called Eṭṭi kuḷavan of Punnaṅgudi gave 7 *más* of gold, for a lamp to burn perpetually to the *Perumánaḍikaḷ* (Deity) of the *tirumúlaṭṭánam* (central shrine) at Tirunalakkunṛam. May this be protected by the Màhéśvaras"

Inscription No. 33.

Place:—Kuḷattúr Taluk—Koḍumbàḷúr—on a pillar of the *maṇḍapa* in front of the central shrine in the Mucukuṇḍéśvara temple.

Dynasty and King:—Cóḷa Ràjakésarivarman † (Àdityà I ?).

Date:—Twenty-first year of the King † (890–891 A. D. ?).

Language and Script:—Tamil—7 lines; the last two defaced.

Translation:—

"Hail! Prosperity! In the 21st year of Kóviràśakésari panmar (King Ràjakéśarivarman)—In this year, to the Mahàdéva (Śiva) of the *graha* (?) (inner-shrine) of Tiruppúdiśvaram ‡ (temple) at Koḍumbàḷúr in the Uṛattúr Kúṛṛam (division), for a lamp (to burn) perpetually without fail.... ....(*naḍi*) (?)... .... "

Inscription No. 34.

Place:—Kuḷattúr Taluk—Kuḍumyàmalai—on the east face of the south pillar of the rock-cut shrine called Mélaikkóvil.

Dynasty and King:—Cóḷa—Ràjakésarivarman (Àdityà I ?).§

Date:—Twenty-second year of the King (891–892 A. D. ?).

Language and Script:—Tamil—7 lines; last two are fragmentary.

Translation:—

"Hail! Prosperity! In the 22nd year of Kóviràśakésari panmar (King Ràjakéśarivarman). In this year Ka .... vai kàḍan, gave ... ... *kaḷañjus* of *pon* (gold) .... to the *Perumánaḍikaḷ* (Divine Being) of the Tiruméṛṛaḷi (Mélaikkóvil) at Tirunalakkunṛam (Kuḍumiyàmalai) in the Kunṛiyúrnàḍu (district), for the benefit of Dévaki kaṇṇan."

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* May be Áditya I and the date may correspond to 889—90 A. D. See foot-note above (under 31)

† May belong to Ádityá I and correspond to 891–92 A. D. See above.

‡ Tiruppúḍiśvaram—Púdi or Bhúti was a name of Vikramakésari of the Irukkuvéḷ or Koḍumbáḷúr line of chieftains. Tiruppúdiśvaram may be the Mucukuṇḍéśvara temple and he might have got his name Púdi from the name of the God of the place.

§ May be Rájakésari Ádityá I, who alone among the two Rájakésaris that preceded Rájarája I, ruled longer than Rájakésari Gaṇḍaráditya (8 years) or Rájakésari Sundara Cóḷa (18 years.) The date would then correspond to 891—892 A. D. The cave-temple dates from even earlier.

Inscription No. 35.

Place :—Kuḷattúr Tàluk—Malaiyaḍippaṭṭi—On a pillar of the *maṇḍapa* before the rock-cut shrine in the Vagíśvara temple.

Dynasty and King :—Cóḷa—Ràjakéśarivarman (Àdityà I ?).*

Date :—Fortieth year of the King (909—910 A. D. ?).

Language and Script :—Tamil—much damaged—extant portion of 4 lines.

Translation :—" Of Kóviràjakéśaripanmar (King Ràjakéśarivarman) in the 40th year. In this year .... the hill called Tiruvàlattúr malai ... ... Kaṇḍan ... ... "

Inscription No. 36.

Place :—Àlaṅguḍi Taluk—Tirugókarṇam—on the south wall of the rock-cut shrine in the Gókarṇéśvara temple.

Dynasty and King :—Cóḷa—King Ràjaràjakeśarivarman (Ràjaràja I). A fragment of the *praśasti* of the King reading ... ... *śálaik-kalam-aṛutta*—referring to the destruction of the enemy's fleet at the battle of (Kàndaḷúr) śàlai—establishes the identity of the King.

Date :—Lost.

Language and Script :—Tamil—incomplete—32 lines extant, many of them defaced.

Translation :—" Hail ! Prosperity ! ?) ... .

... ...

in the ... ... year of Kóviràjaràjakéśaripanmar (King Ràjaràja-kéśarivarman), " who was pleased to destroy the enemy's fleet at (the naval-battle of Kàndaḷúr)-śàlai (roadstead of Kàndaḷúr) ... ... " Véḷàkkàri, the .... of Adambàr, and a Veḷḷàn (cultivator) of Tenkavirnàḍu (south Kavinàḍu), deposited with the *náṭṭár* (members of the local assembly of the *náḍu*) of ... .l who, are bound to pay as tax (and interest ?) on behalf of Mahàdéva (Śiva) at Śri Gókarṇam—a *dévadánam* (village dedicated to God)–20 *káśus* for *poliyúṭṭu* (to be lent out on interest), which *káśus* were given for the purpose by Vélàn Kàri. In consideration of these twenty *káśus* and the annual interest (thereon) of five *káśus*, all kinds of taxes on the taxable lands, for which the God has to pay taxes, were transferred to the *náḍu* (members of the sabha) and the *naṭṭár* (members) themselves orally declared the following lands to be *iṛaiyili* (tax-free) .... naḷumban vayal (lands of that name) and Pudur ....; in these three plots of lands, all that is included within their four bounds includiug the *nirnilam* (wet-lands) (and its) ... . land, the mango and other trees thereon, and the 'land over which

* May be Àdityá I, and the date then would correspond to 909—910 A. D. For reasons see foot-note under No. 34. According to the chronology given by Prof. Nilakantha Sastri (See 'Cóḷas' Vol. I, pp. 132–33) Àditya I's reign began in C. 870–71 A. D. and he ruled for about 36 years till 907 A. D. which is the date of the accession of Parantaka I, and "rests on the copious and unimpeachable testimony of astronomical data drawn from his numberless stone inscriptions and forms the sheet anchor of Cóḷá chronology in this period." The date given for the present grant would therefore fall in Parantaka's reign. It may be assumed that Parantaka was chosen heir-apparent in 907 A. D. from which year his grants are dated, and that his actual rule was recognized in this region in 910 A. D. till which time some grants continued to be dated by the years of Aditya's reign.

the monitor lizard has run or the tortoise has crawled' (lands abandoned as inauspicious) and lands of every description, all these, on behalf of the Mahàdéva, were orally declared tax-free ... ... the *puncey* (dry-land) (on which the) *śey-kaḍamai* (land tax) (is collected) ... ... and trees ... ."

Inscription No. 37.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—on the south face of the northern-most pillar of the rock-cut shrine called Mélaikkóvil (in the same place as Ins. No. 34 above).

Dynasty and King :—Cóḷa—Ràjakésarivarman.

Date :—Lost.

Language and Script :—Tamil—7 lines some of them in fragments.

Translation :—

"Hail! Prosperity! In the .... (?) (third or sixth ?) year of Kóviràśakésari parumar (King Ràjakéśarivarman). In this year .... gave *pon* (gold) .... to the *Perumánaḍikaḷ* (Divine Being) of the *tirumúlaṭṭánam* (central shrine) at Tirunalakkunṟam in the Kunṟiyúr nàḍu (district) .... (Tiru)nalakkunṟam .... May this be protected by the Màhéśvaras."

Inscription No. 37-A.—(Not published in the "Inscription (Texts) of the Pudukkottai State.")*

Place :—Àlaṅgudi Taluk—Peruṅgaḷúr.

Dynasty and King:—Cóḷa—Ràjakésarivarman.

Date :—Lost.

Language and Script :—Tamil—early characters.

The inscription records a gift of gold and mentions a temple of Mahàdeva (Śiva) at Sóḷacúḍàmaṅi caturvédi maṇgalam, and the village of Peruṅgóḷúr.

* Madras Epigraphical Collections 203 of 1914.

PARAKÉSARIVARMAN.

Inscription No. 38.

Place.—Ālaṅguḍi Taluk—Tirukkaṭṭaḷai—On the south wall of the central shrine in the Sundaréśvara temple.

Dynasty and King:—Cóḷa—Parakésarivarman (Paràntaka) I).*

Date:—Second year of the King (909 A. D.).*

Language and Script:—Tamil—30 lines many of them incomplete or obliterated.

Translation:—

"Hail! Prosperity! 2nd year of Kópparakésaripanmar (King Parakésarivarman). In this year, we, the members of the assemblies of the *náḍu* constituting the Kaviṟpàl (division of a district) and Kaḷḷappàl (division of a district; literally occupied by Kaḷḷas) *náḍus* of Vallanàḍu district, gave to the *Āḻvár* (God) of the sacred stone-built temple (Tirukkaṟṟaḷi) at Kaṟkuricci (modern Tirukkaṭṭaḷai) of this nàḍu, a gift of lands assigned as *tiruviḷáppuram* (endowment for temple festivals) (which are) ... . of this nàḍu. The boundaries of this land are:—Eastern: west of the great road which runs south from Kaṟkuricci and to the west of the Īḻavacceṟuvu†: Southern: north of the great road of .... maṇa(?) which runs from west to east and Tiya ....(?): Western: east of the boundary of Kalayamaṅgalam (Kalaśamaṅgalam—modern Pudukkóṭṭai): Northern: south of the Andarattàḷi *puncey* (dry lands of Andaran or the site of urn burials?),‡ the dry lands of Tiraṇḍuravilan, the dry lands of Púśal piḍàràn, and the .... lands belonging to Anukkan manava .... . All the land lying within the above said boundaries including the land on which there are standing crops, the wet-land, the lands of other description (lands in a backward state of cultivation?), and the tank in this block of lands, are hereby given as gift ... ... as thus stipulated (he) is bound to measure out as rent 30 kalams of paddy according to the measure current in the village."

Inscription No. 39.

Place:—Ālaṅguḍi Taluk—Tirugókarṇam—On the south wall of the rock-cut central shrine in the Gókarṇéśvara temple.

Dynasty and King:—Cóḷa—Parakésarivarman.

Date:—Third year of the King.

Language and Script:—Tamil—19 lines.

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* Perhaps Parántaka I—Messrs. S. R. Balasubrahmanyan and K. Venkatarangam Raju—'Tirukkaṭṭaḷai Temple'—J. O. R. X, iii, p. 232.
The year then would correspond to 909 A. D.

† Īḻavacceṟuvu—field of the Īḻavas. Īḻavas = a caste of Toddy-drawers who emigrated from Ceylon and settled in Tinnevelly, Malabar and Travancore (Tamil Lexicon);—alternatively Īḻavacceṟuvu may mean the place where a battle was fought with the Singalese.

‡ There are extensive urn-burials in the neighbourhood.

Translation :—

"Hail! Prosperity! 3rd year of Kó-Parakésaripanmar (King Parakésarivarman). In this year one *kalañju** weight of gold was given to the Màdéva (Mahàdéva-Śiva) of Tirúgókarṇam in the Kavirpàl (a division) of Vallanàḍu, by Sàmanàyaka† .... kuḍaiyamapaḍàn of Viracóḷavi(ra)m, to keep a lamp lighted for one *sandhi* daily at dawn. This gold was deposited as an endowment to the temple with us, Koḍumbu Śiṅgan, Sàttan Àran Pallavan, Śiṅgan, son of Śàttan, and Maḷapàḍi Niccal. May this bright lamp be under the protection of the Màhéśvaras. May it be lighted as long as the moon and sun endure."

Inscription No. 40.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—On the eastern wall on the right of the entrance of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóḷa—Parakésarivarman.

Date :—Third year of the King.

Language and Script :—Tamil—Mutilated.

Translation :—

"Hail! Prosperity! 3rd year of Kó-Parakésaripanmar (King Parakésarivarman). To the *Peru(mánaḍikaḷ)* (God) of (the tirumúlaṭṭà)nam—(central shrine) (at Tirunalakkunṛam) ... ..."

Inscription No. 41.

Place :—Àlaṅguḍi Taluk—Tirugókarṇam—On the fourth pillar from the north in front of the rock-cut central shrine in the Gókarṇéśvara temple.

Dynasty and King :—Cóḷa—Parakésarivarman.

Date :—Fourth year of the King.

Language and Script :—Tamil—17 lines, incomplete.

Translation :—

"Hail! Prosperity! 4th year of Kó-Parakésaripanmar (King Parakésarivarman). In this year, 11 *kaḷañjus* of gold were given to the Mahàdévar (Śiva) of Gókarṇam, a *dévadána* village in Tiruvelpúr (Tiruvappúr) in (Kavirpàl division) of Vallanàḍu, (and placed) in the hands of the priest of this temple, to keep a lamp always burning night and day. This was given by ... ... (of) Śiṛu Kuḷattúr ...."

Inscription No. 42.‡

Place :—Tirumayam Taluk—Púvàlaikkuḍi—On the south wall of the central shrine in the Puṣpavanéśvara temple.

Dynasty and King :—Cóḷa—Parakésarivarman (Paràntaka I ?).§

Date :—Fifth year of the King (912 A. D ?).

Language and Script :—Tamil—6 lines.

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* A *Kaḷañju* was a standard weight of gold and was made up of 20 *máñjaḍis*, each *máñjaḍi* of 2 *Kunṛis*, and each *Kunṛi* of 2 'grains' troy. The *Kaḷañju* was the unit of bullion weight and 'was equal in theory to 72 grains but some times going up to 80'.

† Commander of an army?

‡ Madras Epigraphical Collections No. 147 of 1907.

§ Probably Parántaka I–the temple seems to have existed in his time.

Translation :—

" Hail ! Prosperity ! 5th year of Kó-Parakésaripanmar (King Parakésarivarman). The inner hall of the temple was erected by me, the chief priest Úran Tuḍunan, of the *vádúla* gótra. May this be protected by the Màhéśvaras."

Inscription No. 42-A—(Not published in the Inscriptions (Texts) of the Pudukkottai State)*

Place :—Kuḷattúr Taluk—Tiruvéṅgaivàśal—in the temple.

Dynasty and King :—Cóḷa—Parakésarivarman.

Date :—Fifth year of the King.

Language and Script :—The inscription is a Tamil verse.

The inscription is reported to commemorate the gift of a lamp to the temple by a native of Maḷanàḍu.

Inscription No. 43.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—On the south face of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóḷa—Parakésarivarman.

Date :—Sixth year of the King.

Language and Script : —Tamil—7 lines.

Translation : —

" Hail ! Prosperity ! 6th year of Ko-Parakésarivarman (King Parakésarivarman). Gift of 7 *más* of fine gold (*tuḷaippon*) were given to the *Perumánaḍikaḷ* (God) of the central shrine of Tirunalakkunṛam, by Tàḷi Árúràn† of Koḍumbàḷúr in the Uṛattur Kúṛṛam (division), to keep a lamp burning always. May this be protected by the Màhéśvaras."

Inscription No. 44. ‡

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—On the south face of the northern pillar of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóḷa—Parakésarivarman.

Date :—Sixth year of the King.

Language and Script :—Tamil—10 lines, the last 5 fragmentary.

Translation :—

" Hail ! Prosperity ! 6th year of Kó-Parakésaripanmar (King Parakésarivarman). Whereas the cow given by certain donors, to the *Perumánaḍikaḷ* (God) of the central shrine at Tirunalakkunṛam, could not be secured against theft, the gold got by selling it (is to be used as follows) :—For the lamp to be kept burning during daytime .... of gold .... ; for half a measure of ghee for the offerings of food ... . of gold ... . *más* ; for the offerings of rice cooked with pepper .... 1 *náḷi* of ghee ...., ... (naman) .... of gold ; totalling .... of gold. *May this be protected by the* Màhéśvaras "

* Annual Reports on Epigraphy (Madras) No. 239 of 1914.

† Árúrán—a name of the Śaiva saint Sundaramúrti (?) who was so called after his native place Árúr or Tiruvárúr.

‡ Madras Epigraphical Collections No. 315 of 1904.

Inscription No. 45. *

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—On the east wall to the right of the entrance to the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóḷa—Parakésarivarman—Parakésari Uttama Cóḷa (969/70–985? A. D.) †

Date :—Sixth year of the King. Corresponding to 975–76 A. D.

Language and Script :—Tamil—7 lines.

Translation :—

"Hail! Prosperity! 6th year of Kó-Parakésaripanmar (King Parakésarivarman). The 7 *más* of *tuḷaippon* (fine gold) that were dedicated to the *Perumánaḍikaḷ* (God) of the central shrine at Tirunalakkunṛam in Kunṛiyúr nàḍu (district), by Varaguṇanàṭṭi, the queen of Śembiya Irukkuvéḷàr ‡ and the daughter of the Muttaraiyar, for the lamp dedicated unto the Lord. One standing lamp to be kept alight (night and day) that was dedicated. May this be protected by all the Mahéśvaras."

Inscription No. 46.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—On the east wall to the right of the entrance of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóḷa—Parakésarivarman.

Date :—Sixth year of the King.

Language and Script :—Tamil—4 lines.

Translation :—

"Hail! Prosperity! 6th year of Kó-Parakésaripanmar (King Parakésarivarman). 7 *más* of gold were dedicated to the *Perumánaḍikaḷ* (God) of the central shrine at Tirunalakkunṛam, by Śéndan of Śirukanallúr to maintain a perpetual lamp. May this be protected by the Màhésvaras."

* This inscription is reported in A. R. E. 337 of 1904. See also A. R. E. 1908, paragraphs 88–91; E. I. XIII, p. 138; and K. A. N. Sastry "Cóḷas" p. 188, foot-note.

† The Parakésari referred to is identified, with Uttama Cóḷa by comparison with No. 139 of S. I. I. III, Part III p. 285, where the same chief Śembiyan Irukkuvéḷ also called Púdi Parántakan is said to have made a grant at Andanallúr (Trichinopoly Dt.) in the 14th year of Parakésari (A. R. E. 358 of 1903—He is said to be the son of Vikramakésari by Venkkayya in A. R. E. 1908, II, p. 88, 91, and K. A. N. Sastry-'Cóḷas' contends that he is not identical with the Vikramakésari of Koḍumbáḷúr, and it is better to treat Śembiyan Irukkuvéḷ and his Muttaraya wife Varaguṇa as persons not represented in the Koḍumbaḷur record—see p. 188 foot-note). His queen is Varaguṇanáṭṭi, the donor in the present grant, said to be the daughter of a Muttaraiyar (Vidélaviḍugu Muttaraiyar according to E. I. XIII, p. 138). Another queen also made a gift of gold in the same temple. (Kuḍumiyámalai,—See P. K. A. 52 = A. R. E. 321 of 1904). A third queen of the same chief by name Tiṅgaḷ Nirumaḍikaḷ made a grant in Andanallúr (A. R. E. 357 of 1903) in the 13th year of a Parakésari. That this Parakésari cannot be either Ariñjaya or Áditya II, is evident from the high regnal year (14). For the date of the accession of Uttama Cóḷa computed from grants giving astronomical data see S. I. I. Vol. III, Part III, Nos. 129 and 131, (pp. 276–78) and A. R. E. 1912, II, p. 65, para 20.

‡ This shows that the Muttaraiyars and Irukkuvéḷs intermarried. For an instance of an Irukkuvéḷ marrying a Muttaraiyar see No. 31 above.

Inscription No. 47.

Place:—Kuḷattúr Taluk—Kuḍumiyàmalai—**On the south face of the southern pillar** of the rock-cut shrine called **Mélaikkóvil.**

Dynasty and King:—Cóḷa—Parakésarivarman.

Date:—Seventh year of the King.

Language and Script:—Tamil—6 lines.

Translation:—

"Hail! Prosperity! Seventh year of Kó-Parakésaripanmar (King Parakésarivarman). 4 *más* and 4 *kaḷañjus* of fine gold (*tuḷaippon*) were given to the *Perumánaḍikaḷ* (God) of the central shrine, for a sacred lamp (dedicated) for the benefit of Kaṇṇaṅkàḍan, by his mother Nakkam Pulliyàr."

Inscription No. 48.

Place:—Kuḷattúr Taluk—Kuḍumiyàmalai—**On the south wall of the second** *prákára* of the Śikhànàthasvàmi temple.

Dynasty and King:—Cóḷa—Parakésarivarman (Parakésari Paràntaka?).*

Date:—Eighth year of the King (915 A. D. ?).*

Language and Script:—Tamil—a single line.

Translation:—

"Ūr (village assemblies?) of Ollaiyúr kúṟṟam (division.)—8th year of Ko-Parakéśaripanmar (King Parakéśarivarman). From the *pon* (gold) of the temple-treasury of the Màdéva (Mahàdeva) of Tirunalakkunṟam we received 7½ *más* of gold (*pon*) as consideration for supplying one *náḷi* † (measure) of ghee monthly to your Divine Self and Kàrinàgan of the above *úr* received 1 *pon* to supply one *náḷi* of ghee monthly; totalling 8½ *pons.* May this be protected by the Màhéśvaras."

Inscription No. 49.

Place:—Kuḷattúr Taluk—Kuḍumiyàmalai—**On the south wall of the second** *prákára* of the Śikhànàthaśvàmi temple.

Dynasty and King:—Cóḷa—Parakésarivarman (Parakésari Paràntaka I ?).†

Date:—Eighth year of the King (915 A. D.).†

Language and Script:—Tamil—incomplete—2 long lines extant.

Translation:—

"Head-man Kali Aḍakki of Kiḷattàṇiyam village in the Ollaiyúr kúṟṟam (division)—in the 8th year of Kó-Parakésaripanmar (King Parakésarivarman)—received 7 *kaḷañjus* of *pon* (from the) gold of the temple treasury of the Lord, the Mahàdéva of Tirunalakkunṟam to supply one *náḷi* of ghee monthly per *kaḷañju*, ... Amar Aḍakki of the above village, received half a *kaḷañju* of gold to supply one *uri* (½ nàḷi) of ghee monthly; Śivakéśari-Caturvédi (Kaṇḍan ?) ‡ .... of the above village ... ... (?); Kàḍan Kumaran of the above village to supply two *náḷis* of ghee monthly ... ."

* Probably Paràntaká I as the structural temple appears to have existed in his time.

† See foot-note under 48.

‡ See Inscription No. 50 below.

Inscription No. 50.

Place:—Kuḷattúr Taluk—Kuḍumiyámalai—On the north wall of the second *prákára* of the Śikhànàthaśvàmi temple.

Dynasty and King:—Cóḷa—Parakésarivarman (Parakésari Paràntaka I ?).*

Date:—Eighth year of the King (915 A. D. ?).*

Language and Script:—Tamil—5 long lines—some of them fragmentary.

NOTE:—The inscription seems to be a revised copy of the previous inscription (Ins. No. 49.)

Translation:—

"Hail! Prosperity! This was reinscribed as the Kiḷavan (Headman) of Kíḷattàṇiyam in the Ollaiyúr kúṟṟam dictated from the stone inscription: 8th year of Kó-Parakésaripanmar (King Parakésarivarman). From the gold of the temple treasury of the *Náyanár* (God) of Tirunalakkunṟam, (the above person) received 17 *kaḷañju* of gold to supply one *náḷi* of ghee monthly per *kaḷañju*; Màṟan Amar Aḍakki in the above village received ½ *kaḷañju* of gold to supply one *uri* (½ nàḷi) of ghee, Tiraiyan Kamban in the above village received ½ *kaḷañju* of gold to supply one *uri* (½ nàḷi) of ghee monthly; Śivakóśari (Śivakésari) Caturvédi Kaṇḍan in the above village, received one *kaḷañju* of gold to supply one *náḷi* of ghee monthly, ... Śíraṅgan in the above village received two *kaḷañjus* of gold to supply two *náḷis* of ghee monthly; Kànavan Séndan Kallan of the above village received one *kaḷañju* of gold to supply one *náḷi* of ghee monthly; Pàna Perumàḷ of the above (village) received ½ *kaḷañju* of gold to supply one *uri* of ghee monthly, Ponnan Véḷàḷakaṇḍan Mataṅgan of the above village received one *kaḷañju* of gold to supply one *náḷi* of ghee monthly; ... ... hàvénan of the above (village) received ½ *kaḷañju* of gold to supply one *uri* of ghee monthy, totalling on the whole (fourteen *kaḷañjus* of *pon*). These (belong) to the ... ... of the great temple. May this be protected by the Màhésvaras."

Inscription No. 51.

Place:—Ȧlaṅguḍi Taluk—Tirukkaṭṭaḷai—On the south wall of the central shrine in the Sundaréśvara temple.

Dynasty and King:—Cóḷa—Parakésarivarman (Paràntaka I). †

Date:—Ninth year of the King (916 A. D). †

Language and Script:—Tamil—19 lines.

Translation:—

"Hail! Prosperity! Ninth year of Kó-Parakésaripanmar (King Parakésarivarman). For the maintenance of a lamp dedicated to the *Kaṟṟalip-Perumánaḍikaḷ* (God) of the temple at Kaṟkuricci in the Kaviṟpàl (division) of Vallanàḍu (district) for the benefit of Śiṅgan Koṟṟan, the amount that we three, Kaṇḍan Koṟṟan and (his two) brothers endow is ten *káśus*. For the standing lamp (we give) one *káśu*. We, Kaṇḍan Koṟṟan, Kaṇḍan Amban, and Kaṇḍañjémakki, dedicated this one lamp to stand as long as the moon and sun endure. We three also dedicated this perpetual lamp for the benefit of Śiṅgan Koṟṟan. May this perpetual lamp too be protected by the Màhéśvaras."

* See foot-note under 48.

† See foot-note under 38.

Inscription No. 52. *

Place:—Kuḷattúr Taluk—Kuḍumiyàmalai—On the north face of the north pillar of the rock-cut shrine called Mélaikkóvil.

Dynasty and King:—Cóḷa—Parakésarivarman—Parakésari Uttama Cóḷa. †

Date:—Tenth year of the king which corresponds to 979—80 A. D.

Language and Script:—Tamil—11 lines.

Translation:—

"Hail! Prosperity! Tenth year of Kó-Parakésaripanmar (King Parakésarivarman). In this year, seven *kaḷañjus* and a half of fine gold (*tuḷaippon*) that were dedicated to the *Perumánaḍikaḷ* (God) of the central shrine at Tirunalakkunṛam in Kunṛiyúr nàḍu (district) by Naṅgai Nan Déviyàr, queen of Śembiyan Irukkuvéḷàr,† for a perpetual lamp. May this be protected by all the Màhéśvaras."

Inscription No. 53.

Place:—Kuḷattúr Taluk—Kuḍumiyàmalai—On the south wall of the second *prákára* of the Śikhànàthaśvàmi temple.

Dynasty and King:—Cóḷa—Parakésarivarman (Parakésari Paràntaka I ?).‡

Date:—Tenth year of the King (917-A. D.).‡

Language and Script:—Tamil—7 lines.

Translation:—

"Hail! Prosperity! Neriñjikkuḍi of the Ollaiyúr Kúṛṛam—10th year of Kó-Parakésaripanmar (King Parakésarivarman)—oil supplied by this village. From the temple treasury of the Mahàdéva of Tirunalakkunṛam, to supply one (?) *náḷi* of ghee monthly as interest, (we ?) received two *kaḷañjus* of gold (*pon*); Kulattukai Śéndan of the above village received a *kaḷañju* and a half of gold to supply one *náḷi* and one *uri* (1½ nàḷis) of ghee monthly as interest; Kulatukan Kaṭṭi of the above village received a *kaḷañju* of gold to supply one *náḷi* of ghee monthly; Kulattukai Pirán of the above village received a *kaḷañju* of gold to supply a *náḷi* of ghee monthly; Headman Maṛavan of the above village received two *kaḷañjus* of gold to supply two *náḷis* of ghee monthly: In acknowledgment of the receipt of the above mentioned sums totalling seven and a half *kaḷañjus* of gold; we, have inscribed this on stone. May this be under the protection of the Màhéśvaras."

Inscription No. 54.

Place:—Àlàṅguḍi Taluk—Tirugókarṇam—On the north face of the second pillar (from the right) in front of the rock-cut central shrine in the Gókarṇéśvara temple.

Dynasty and King:—Cóḷa—Parakésarivarman.

Date:—Thirteenth year of the King.

Language and Script:—Tamil—incomplete and built in—7 lines are extant.

* This is reported in A. R. E. 321 of 1904.

† For identification of the King through the chief Śembiyan Irukkuvéḷ, see inscription No. 45.

‡ See foot-note under 48.

Translation :—

"Hail! Prosperity! 13th year of Kó-Parakésaripanmar (King Parakésarivarman). In this year .... were entrusted to the Priest of this temple by ... . of Tiruvetpúr (Tiruvappúr) for the *Ganavatiyárvilavu* (festival in the name of Ganavatiyàr) during the *Panguni Uttiram* festival (on the day when the moon is with the asterism of *Uttiram* in the month of *Panguni*) at Sri Gókarnam in TenKavirnàdu."

Inscription No. 55.

Place :—Kulattúr Taluk—Kudumiyàmalai—On the east wall to the right of the entrance of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóla—Parakésarivarman.

Date :—Thirteenth year of the King.

Language and Script :—Tamil—9 lines, slightly damaged.

Translation :—

"Hail! Prosperity! 13th year of Kó-Parakésaripanmar (King Parakésarivarman). 6 *más* .... of fine gold (*tulaippon*) were dedicated to the *Perumánadikal* (God) of the central shrine at Tirunalakkunram by Éra Gangan of Vérian kudi (village) of Urattúr Kúrram (division), for a lamp to be kept alight always. May this be protected by the Màhéśvaras."

Inscription No 56. *

Place :—Kulattúr Taluk—Nànguppatti vattam—Madattukkóvil—on the wall of the north cloister of the first *prákára*.

Dynasty and King :—Cóla—Parakésarivarman (Paràntaka I). †

Date :—Thirteenth year of the King (920 A. D.). †

Language and Script :—Tamil—incomplete—5 lines are extant.

Translation :—

"Hail! Prosperity! 13th year of Kó-Parakésaripanmar (King Parakésarivarman). To the Mahàdéva (Śiva) of the Tirupperumàn temple in the Urattúr Kúrram (division), (I) the Udaiyàr (King or Lord) ... ... *also called* Víracólan Uttamasílan † ...."

Inscription No. 57. ‡

Place :—Kulattúr Taluk—Kudumiyàmalai—On the east wall to the right of the entrance of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóla—Parakésarivarman.

Date :—Fourteenth year of the King.

Language and Script :—Tamil—7 lines.

* Annual Reports on Epigraphy (Madras) No. 341 of 1914.

† Víracólan-Uttamasílan, the former name was the title of Parántaka I (See. Cólás. p. 157) and the latter the name of one of his sons. The chief may have been a subordinate of Parántaka I.

‡ Annual Reports on Epigraphy (Madras) No. 334 of 1904.

Translation :—

"Hail! Prosperity! 14th year of Kó-Parakésaripanmar (King Parakésarivarman). In this year, 5 *más* and five *kalañjus* of fine gold (*tulaippon*) were deposited by Śadaiyan Kalacci with the temple authorities for the feeding of fifteen Śaiva devotees during the seven days of the *máśi makham* * festival of the *Perumánadikal* (God) of the Tiruméṟṟali (Mélaikkóvil) at Tirunalakkunṟam—a *dévadána* in the Kunṟiyúr nàdu—with the interest accruing from the said amount, for the benefit of Śadaiyanambi, of Parambaiyur. Let this be protected by the Màhéśvaras."

Inscription No. 58. †

Place :—Kulattúr Taluk—Kudumiyàmalai—On the west face of the southern pillar of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóla—Parakésarivarman.

Date :—Fifteenth year of the King.

Language and Script :—Tamil—8 lines—incomplete.

Translation :—

"H. Prosperity! 15th year of Kó-Parakésaripanmar (King Parakésarivarman). To the *Perumánadikal* (God) of the central shrine at Tirunalakkunṟam in the Kunṟiyúr nàdu, Śaṅkara ... ... nṟapóman of Malai nàdu gave 7 *más* of fine gold (*tulaippon*), for a lamp to be kept alight always. To make a standing lamp ... ..."

Inscription No. 59.

Place :—Tirumayam Taluk—Neriñjikkudi—On a slab set up on the bund of the Neriñjikkudi tank.

Dynasty and King :—Cóla—Parakésarivarman.

Date :—Fifteenth year of the King.

Language and Script :—Tamil—23 lines—fragmentary.

Translation :—

"Hail! Prosperity! 15th year of Kó-Parakésaripanmar (King Parakésarivarman). In this year, the terms on which paddy is to be paid according to agreement for the tank at Neriñjikkudi in the Ollaiyúr kúṟṟam (division), by Ponnàndi of Ulakkudi (village) of Kunṟu-irukkai-nàdu (district) in Pàndi nàdu (province) are as follows:—From the interest accruing from this amount of paddy ... ...
We, the residents of the village of Neriñjikkudi, received this gift on these conditions."

* Festival on the day of the asterism of *makham* and succeeding days in the month of *máśi*.

† Annual Reports on Epigraphy (Madras) No. 328 of 1904; (350 of 1904, K. A. N. Sastry Cólas Vol. I—p. 406).

Inscription No. 60.

Place :—Tirumayam Taluk—Neriñjikkuḍi—On another slab at the south-east corner of the Nerúñjikkuḍi tank.

Dynasty and King :—Cóḷa—Parakésarivarman.

Date :—Sixteenth year of the King.

Language and Script :—Tamil—18 lines—last line incomplete.

Translation :—

"Hail! Prosperity! — Glory to the King? *—16th year of Kó-Parakésaripanmar (King Parakésarivarman). In this year, ten *kaḷañjus* of gold (*pon*) were given for the tank at Neriñjikkuḍi in the Ollaiyúr kúṟṟam (division), ... by Kallambalandavan of Màvanúr in the Muttúr kuṟṟam of the Pàṇḍinàḍu (province) ... ... with the annual interest on this gold, he had the *ulliyakkuḷi* † sunk ... ..."

Inscription No. 61.

Place :—Tirumayam Taluk—Muniśandai—On a slab lying by the side of the tank in the village

Dynasty and King :—Cóḷa—Parakésarivarman (Probably Vijayàlaya).‡

Date :—Twentieth (?) year of the King (about 870 A. D.)

Language and Script :—Tamil - incomplete—7 lines extant.

Translation :—

"Hail! Prosperity; 20th (?) year of Kó-Parakésaripanmar (King Parakésarivarman). In this year *urivaya(m)* (or *urivàyam*—water rights ?) for the *Aiññúṟṟuvapér-éri* (lit: 'big tank called after the 500') at Muniyandi (Muniśandai) in Kànanàḍu, in the name of..........................*śai-áyiran-aññúṟṟuvar* § 2 kàśus were given by.... ... ...(*nu*) *Vaḷañjiyar* § *Aiññúrruvar* (500 of the sect called Vaḷañjiyar). From the yearly interest on this (we) ... ... Śri."

Inscription No. 62.

Place :—Kuḷattur Taluk—Kuḍumiyamalai—On the east wall to the left of the entrance of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóḷa—Parakésarivarman.

Date :—Twentieth year of the King.

Language and Script :—Tamil—7 lines.

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* This is the only grant with this phrase (*Kólañjirakka)* before the name of the King.

† *Ulliyar*—persons reputed to be skilled in fixing places for digging wells; *Kuḷi* pit or well. *Ulliyakkuḷi* may mean pit or well dug by the Ulliyar who fixed the site. These may refer to the narrow wells of the outlet sluices i. e., கலிங்கு (siphons.)

‡ See K. A. N. Sastry, Cóḷas II, page 419 for the identification and Vol. I, page 133 for the date of Vijayalayá. In the text the first symbol denoting '2' in 20 has been conjecturally supplied.

§ *Vaḷañjiyar*—See A. R. E. 71 of 1897, S. I. I. VI, 20 and A. R. E. 157 of 1894. S. I. I. V. 449. The Aiññúṟṟuvar and Vaḷañjiyar were merchant guilds. The reading should be *nánádéśa-tiśai-áyirattu-aiññúṟṟuvar* which according to Prof. K. A. N. Sastry, (Cóḷas II, pages 30, 418, 419—24), is "best understood as the five hundred of the thousand (districts) in the four (quarters)." It is interesting to note that one section of the Nagarathar (Chetti) community still have as their patron deity Aiññúṟṟíśvarar (God of the 500) at Máttúr near Káraikkuḍi.

Translation:—

"Hail! 20th year of Kó-Parakésaripanmar (King Parakésarivarman). Seven *kalañjus* and a half of fine gold (*tulaippon*) were given to maintain a lamp to be kept alight always to the *Perumánadikal* (God) at Tirunalakkunram by Arangangalavan of Pulivalam in the Uraiyúr kurram (division). May this be protected by the Màhésvaras."

Inscription No. 63.*

Place:—Kulattúr Taluk—Kudumiyàmalai—On the east wall to the right of the entrance of the rock-cut shrine called Mélaikkóvil.

Dynasty and King:—Cóla—Parakésarivarman—Parakésari Paràntakà I. †

Date:—Twenty-first year of the King corresponding to 928 A. D.

Language and Script:—Tamil—11 lines—some fragmentary.

Translation:—

"Hail! Prosperity! 21st year of Kó-Parakésaripanmar (King Parakésarivarman). The gift to the *Perumánadikal* (God) of the central shrine at Tirunalakkunram, that I, Àdittan Vikkiramakésari otherwise called Madhuràntaka Irukkuvél,† made is the village of Munainariyàr Marudangudi situate in Kunriyúr nàdu, (which village I gave as a *dévadánam*) including all things of every description, (*viz.*) lands over which the monitor lizard has run and the tortoise has crawled ‡ ant-hills, holes and mounds, trees bearing many kinds of fruit, *taritákkus* (?) and buildings. From this endowment are to be provided, offerings of cooked rice and whatever else is required therefor; for the priest who conducts the divine service 30 (ௌ ?) of paddy measured by the *kadamaikkál* § and for one *álákku* of (ghee ?) .... I, Àdittan Vikkiramakésari gave this as a gift assigned as a *dévakudi* in the name of Manràdi Bhathàran Taliyan. For the (amount) ... ... which includes that endowed by Madhuràntaka Irukkúvélàr, besides the 5 *más* of gold got by selling the *sékaram* (?), and the 2 *más* of gold belonging to the temple, making in all 7 *más* of gold, (is to be supplied ?) one *ulakku* of ghee daily ... ... May this be under the protection of all Màhésvaras."

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* Reported in A. R. E. 336 of 1904.

† "Madhurántaka Irukkuvél *alias* Áditya n (or Áccan) Vikramakésari mentioned in two Parakésari records of the twenty-first year from Kudumiyámalai (Nos. 335 and 336 of 1904 A. R. E.; = P. K. A. Nos. 63 and 65) must have been different from our Vikramakésari (of the Múvarkóvil inscription in Kodumbálúr) and was perhaps a contemporary of Áditya I and his son Parántaka I Maduraikonda Parakésari." K. A. N. Sastry—"Kodumbálur inscription of Vikramakésari".—J. O. R. Madras Vol. VII of 1933, p. 6. In his 'Cólas' the same authority says "Possibly Madhurántaka Irukkuvél *alias* Ádityan (Áccan) Vikramakésari a contemporary of Parántaka I." (Page 188 foot-note).

The high regnal year (21) supports this view, for the other Parakésaris after Parántaka I and before Rájarája I are not known to have ruled for so long as 21 years.

‡ *i. e.* lands that have been abandoned as unlucky.

§ Measure used for the Government share of the produce.

Inscription No. 64.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—On the east wall to the right of the entrance of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóḷa—Parakésarivarman.

Date :—Twenty-first year of the King.

Language and Script :—Taṃil—6 lines.

Translation :—

"Hail! Prosperity! 21st year of Kó-Parakésaripanmar (King Parakésarivarman). 7 *más* of gold, were given for a lamp to be kept alight always, dedicated to the Perumànaḍikaḷ (God) of the central shrine at Tirunalakkunṟam, by Uḷḷàṟan (Uḷḷaḷan?) Śeruviḍai Araccikai.* He also gave one standing lamp. May this be protected by the Màhéśvaras."

Inscription No. 65.†

Place :—Kuḷattúr Taluk—Kuḍumiyámalai—On the east wall to the right of the entrance of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóḷa Parakésarivarman—Parakésari Paràntaka I.‡

Date :—Twenty-first year of the King corresponding to 928 A. D.

Language and Script :—Tamil 6 lines.

NOTE :—This seems to be an acknowledgment of grant No. 63 (See above).

Translation :—

"Hail! Prosperity! In the 21st year of Kó-Parakésaripanmar (King Parakésarivarman). The village of Munainariyàr Marudaṅguḍi that was dedicated to the *Perumánaḍikaḷ* (God) of the central shrine at Tirunalakkunṟam by Àccan Vikkiramakésari also called Madhuràntaka Irukkuvéḷ ‡ is the village dedicated for the provision of śambà paddy for offerings. May this be under the protection of all Màhéśvaras."

Inscription No. 66.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—On the east wall to the left of the entrance of the rock-cut shrine called Mélaikkovil.

Dynasty and King :—Cóḷa—Parakésarivarman.

Date :—Twenty-first year of the King.

Language and Script :—Tamil—7 lines—fragmentary.

Translation :—

"Hail! Prosperity! 21st year of Kó-Parakésaripanmar (King Parakésarivarman. In this year 7 *más* and 7 *kaḷañju* and a half of gold were given to the *Perumánaḍikaḷ* (God) of the central shrine at Tirunalakkunṟam in the Kunṟiyúrnàḍu (district) by Ka ... ... of Parmbayúr of this *náḍu* (district), for a lamp to be kept alight always. May this be protected by the Màhéśvaras."

* Araccikai—Ariñjaya?—the son of Parantaka I.

† Reported in A. R. E. 335 of 1904.

‡ For the identification of the King with Parántaka I see foot-note to inscription No. 63.

Note :—**The following records of Parakesari dated in the years 22 and above, except the last three in which the years have been lost, may be assigned to Parantaka I; (907–953 A. D.)**

Inscription No. 67.

Place :—Kulattúr Taluk—Kudumiyàmalai—On the east wall to the right of the entrance of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóla—Parakésarivarman (Parantaka I).

Date :—Twenty-second year of the King (929 A. D.).

Language and Script :—Tamil—4 lines—damaged.

Translation :—

"Hail! Prosperity! 22nd year of Kó-Parakésaripanmar (King Parakésarivarman). During the seven days of the *panguni uttiram* festival (during the lunar conjunction with the asterism of *uttiram* in the month of *Panguni*) of the *Perumánadikal* (God) at Tirunalakkunram, 10 *más* of fine gold (*tulaippon*) to feed twenty Brahmins daily, at the rate for each, of ... ... one *pidi* (Padi-measure of rice?), one *náli* of curd, and one (sheaf of) betel leaf and areca nut were given, by the Pàndya Princess Pattam Padàri (Pattam Bhathàri) of Sevalúr. May this be under the protection of the Màhésvaras. ... ... for each one *náduri* * (1½ nàlis) of rice, three *álákkus* (ollocks) of curd and one vegetable; for the Vélkóvar (Potter) one *náduri* * of rice; to the Adúvar (cooks) three *nális* (of rice); for all these expenses provision of 15 *más* of gold ... ... to be fed with rice as long (as the moon and sun endure?) ... ..."

Inscription No. 68.

Place :—Kulattúr Taluk—Kudumiyàmalai—On the east wall to the left of the entrance of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóla—Parakésarivarman (Paràntaka I).

Date :—Twenty-second year of the King (929 A. D.).

Language and Script :—Tamil—7 lines.

Translation :—

"Hail! Prosperity! 22nd year of Kó-Parakésaripanmar (King Parakésarivarman). In this year, 7 *más* of fine gold (*tulaippon*) were given to the *Perumánadikal* (God) of the central shrine at Tirunalakkunram in the Kunriyúr nàdu (district), by Arañjirai Bhathàran also called Valavan Poraiyan† of Nírpalani in the Urattúr Kúrram (division), for maintaining a lamp to be kept always alight that he dedicated. May this be protected by the Màhésvaras."

Inscription No. 69.

Place :—Kulattúr Taluk—Kudumiyàmalai—On the east wall to the left of the entrance of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóla—Parakésarivarman (Paràntaka I).

Date :—Twenty-third year of the King (930 A. D.).

Language and Script :—Tamil—5 lines.

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* *náduri*; need not be corrected to *náli uri* as has been done in the text. It means *náli*+*uri* = 1½ *nális*.

† Arañjirai Bhatháran—may be Ariñjaya Bhatháran—Lord Ariñjaya—the son of Paràntaka I; Valavan = Cóla King. Probably the donor was named after him.

Translation :—

"Hail! Prosperity! 23rd year of Kó-Parakésaripanmar (King Parakésarivarman). In this year 7 *más* of gold were given to the *Perumánadikal* (God) of the central shrine at Tirunalakkunram in the Kunriyúr nàdu (district) for a lamp to be kept alight always on behalf of Viluppéraraiyar Vélàn Pugalan,* by his mother, Udaiyal Kavimadi. May this be protected by the Màhésvaras"

Inscription No. 70.†

Place :—Kulattúr Taluk—Kudumiyàmalai—On the south and east faces of the northern pillar of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóla—Parakésarivarman (Paràntaka I).

Date :—Thirty-second year of the King (939 A. D.).

Language and Script :—Tamil—7 lines.

Translation :—

"Hail! Prosperity! 32nd year of Kó-Parakésaripanmar (King Parakésarivarman). 7 *más* of fine gold were given to the Paramésvara of the central shrine at Tirunalakkunram in the Kunriyúr nàdu (district), for a lamp to be kept burning perpetually night and day, as long as the moon and sun endure, by Avantiya Kóva Pallavaraiyar (the Pallava Chief Avantiya Gópa) also called Mayilai ‡ Tindan of Pudukkudi in the Urattúr Kúrram (division). May this be under the protection of the Màhésvaras."

Inscription No. 71.

Place :—Tirumayam Taluk—Munisandai—on a slab near the tank in the village.

Dynasty and King :—Cóla—Parakésarivarman (Paràntaka I).§

Date :—Thirty-fourth year of the King (941 A. D.).

Language and Script :—Tamil—14 lines.

Translation :—

"Hail! Prosperity! 34th year of Kó-Parakésaripanmar (King Parakésari varman). In this year, the *Mantri* (minister) Àccan Mútti (Àdityan Múrti ?) gave 2 *kásus*—two *kásus*¶ for the Muniyandaikkulam (tank at Munisandai) in Kàna-nàdu (province). (These) two *kásus*, he gave in charge of the representatives of the village to endow two *perunkuli* (a certain extent of land or two deep wells ?) for each *kásu*. For the above, the *Peruñjár padaittalaivan* Panaiyan Kurran|| gave 2—two *kásus*. These he entrusted to the representatives of the village. The *Peruñjár pidáran* (musician of the *Peruñjár*) Kàri, gave on behalf of his sons—Kàrinàgan and Kàriseppuli, 2-two *kásus*. (These) he entrusted to the representatives of the village."

* Viluppéraraiyar is a synonym of Muttaraiyar.

† Annual Reports on Epigraphy (Madras) No. 322 of 1904.

‡ Maiyilai—Mayilai—Mylapore ?—The modern Perumánádu village in the State is called Mayiláppúr in inscriptions.

For Avantiya Kóva Pallavaraiyar see "A General History of the Pudukkóttai State"; App. B. Page v.

§ Probably Parantaka I. See K. A. N. Sastry, Cólas II, P. 419.

|| Commandant or general of the *peruñjár* regiment.

¶ The amount is given in figures and words.

Inscription No. 72.

Place :—Tirumayam Taluk—Neriñjikkudi—on a slab set up at the south-east corner of the Neriñjikkudi tank.

Dynasty and King :—Cóla—Parakésarivarman (Paràntaka I).

Date :—Thirty-sixth year of the King (943 A. D.).

Language and Script :—Tamil—incomplete— 8 lines are extant.

Translation :—

"36th year of Kó-Parakésaripanmar (King Parakésarivarman). In this year, for the Neriñjikkudi tank ... ...

... ...

of Kurandi ... . ttúr of Venbi nàdu (district) in Pàndi nàdu (province.) ... ...

... ... "

Inscription No. 73.*

Place :—Álangudi Taluk—Tirugókarnam—On the east face of the third pillar from the right in front of the rock-cut central shrine in the Gókarnéśvara temple.

Dynasty and King :—Cóla—Parakésarivarman (Paràntaka I.)

Date :—Thirty-seventh year of the King (944 A. D.).

Language and Script :—Tamil—incomplete—8 lines are extant. The later halves of the last five are obliterated.

Translation :—

"Hail! Prosperity! 37th year of Kó-Parakésaripanmar (King Parakésarivarman). To the Mahàdéva of Gókarnam temple at Tiruvetpúr (Tiruvappúr) in the Kavirpàl (division) of Vallanàdu (district), for the food offering during the *tiruvuttiram* festival (lunar conjunction with the asterism of *uttiram* in the month of *panguni*) ... ... as gift of lands assigned as free tenure to the Lord ... ... and 1 *pon* (minted gold). For this gold ... ... in payment of interest ... ... (paddy) as measured by the *śúlakkál* † ... ...

... ... "

Inscription No. 74.

Place :—Kulattúr Taluk—Kudumiyàmalai—On the northern face of the southern pillar of the rock-cut shrine called Mélaikkóvil.

Dynasty and King ;—Cóla—Parakésarivarman (Paràntaka I).

Date :—Thirty-eighth year of the King (945 A. D.).

Language and Script :—Tamil—incomplete—5 lines are extant.

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* Annual Reports on Epigraphy (Madras) No. 308 of 1904.

† Śúlakkál—Standard measure marked with the trident, used in Śiva temples.

Translation :—

"Hail! Prosperity! 38th year of Kó-Parakésaripanmar (King Parakésarivarman). To the Paramésvara of the central shrine at Tirunalakkunram in the Kunriyúr nàdu (district), for the lamp to be kept alight always as long as the moon and sun endure, by ...... tàl of Peruṅ(kúrrakkudi ?) * in the Kúdalúr nàdu. ... ... "

Inscription No. 75.

Place :—Kulattúr Taluk—Kudumiyàmalai—On the southern and eastern faces of the southern pillar of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóla—Parakésarivarman (Paràntaka I).

Date :—Lost.

Language and Script :—Tamil—incomplete—6 lines are extant. This inscription seems to be a latter copy of Ins. 74.

Translation :—

"Hail! Prosperity! .... year of Kó-Parakésaripanmar (King Parakésarivarman). In this year, ... gold was given to the Divine Being of Tirunalakkunram in the Kunriyúr nàdu (district), on condition that a lamp should be kept burning night and day as long as the moon and sun endure ... . by .... of Poduva .... called Peruṅkúrrakkudi in the Kúdalur nàdu. ... ... "

Inscription No. 76.

Place :—Kulattúr Taluk—Kudumiyàmalai—On the southern face of the southern pillar of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóla—Parakésarivarman.

Date :—Lost.

Language and Script :—Tamil—12 lines.

Translation :—

"Hail! Prosperity! .... year of Kó-Parakésaripanmar (King Parakésarivarman). In this year, 7 *más* and seven *kalañjus* and a half of fine gold were given to the *Perumánadikal* (God) of the central shrine at Tirunalakkunram in the Kunriyúr nàdu (district), for a lamp to be lighted every evening, by Nakkan Mànikkan. May this be under the protection of the Màhésvaras. Kavisiya setti Śríkandar (Śríkantha of the Kausika gótra), a Brahmin of .... kir a village given to brahmins (*brahmadéyam*), gave 7 *más* of fine gold to the Perumànadikal (God) of the central shrine, for a lamp to be kept alight always. May this be under the protection of the Màhésvaras. "

Inscription No. 77.

Place :—Kulattúr Taluk—Kudumiyàmalai—On the southern face of the southern pillar in the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóla—Parakésarivarman.

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* See Inscription No. 75.

Date :—Lost (.... .... ? first year of the King)*.

Language and Script :—Tamil—7 lines.

Translation :—

"Hail! Prosperity! ....*....? 1st year* of Kó-Parakésaripanmar (King Parakésarivarman. 5 *más* and 1 *kalañju* (and half?) of gold (were given) by Śàttam-padàri to the Màdéva (Mahàdéva) of the Tiruméṟṟali (Méḷaikkóvil) at Tirunalakkunṟam in the Kunṟiyúr nàḍu (district), for *śálaiyúṭṭu* † during the *máśi makham* (festival in the lunar conjunction with the asterism of *makham* in the month of *máśi*). This gold was given to provide ... ... of old rice and one *náḻi* of ghee. May this be protected by the Mahesvaras."

Inscription No. 78. ‡

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—on the east wall of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóḷa—Madiraikoṇḍa Kó-Parakésarivarman—Paràntakà I (907–953 A. D.).

Date :—Fifteenth regnal year of the King corresponding to 921–922 A. D.

Language and Script :—Tamil—7 lines.

Translation :—

"Hail! Prosperity! 15th year of *Madiraikoṇḍa* Kó-Parakésaripanmar (King Parakésarivarman who captured Madura). Seven *kaḷañjus* and a half of *tuḷaippon* (refined gold) were given to the *Perumánaḍikaḷ* of the central shrine at Tirunalakkunṟam in the Kunṟiyúr nàḍu (province), for a lamp to be kept always alight, by (one of the) *maḍaippaḷḷi peṇḍir* (female stewards of the royal household) of Piḷḷaiyàr (Prince) Kódaṇḍan § by name Kuḍiyan Kàḍukàḷ ‖ of Maṅgalavàśal in Panṟiyúr nàḍu (province). 3 (*Kaḷañjus*) of *tuḷaippon* were given by Ólai Víraṭṭan of Adiyaraiyamaṅglam in Munaippàḍi ¶ who prepares sandal paste ** for Piḷḷaiyàr (Prince) Kódaṇḍar, to the *Perumánaḍikaḷ* of the Tiruméṟṟaḷi (Mélaikkóvil), for one lamp to be lighted during the day time. May this be protected by the Màhéśvaras."

Inscription No. 79. ††

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—on the east wall of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóḷa—Madiraikoṇḍa Parakésarivarman—Paràntakà I (907–953 A. D.).

Date :—Fifteenth year of the King, corresponding to 921–922 A. D.

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* Only the 'units' digit of the number remains.

† *Śálaiyúṭṭu*—literally means "feeding on the road." This probably refers to offerings of food to the God on the road when the idol was being carried in procession during a festival.

‡ A. R. E. 347 of 1904, and S. I. I. Vol. III, 101, (Part iii, p. 234).

§ Prince Kódaṇḍan—Kódaṇḍaráma Rájáditya eldest son of Parántaka I, by his queen Kókkiḻán.

‖ S. I. I. reads the name as Kuḍiyan Káḍukáḷ which is a better reading than Kuḍiyan Káḍukán of the State text. Káḍukáḷ is the name of a village goddess sometimes given to Durga.

¶ Munaippáḍi—a province comprising portions of the modern North and South Arcot Districts.

** S. I. I. (Vol. III, Part III, Ins. 101.) reads this as சாத்தைமக்கெ[ற], but the State text reads it as சாந்திமக்கெற. The former is better.

†† A. R. E. 345 of 1904 ?

Language and Script :—Tamil—10 lines.

Translation :—

"Hail! Prosperity! 15th year of *Madiraikoṇḍa* Kó-Parakésaripanmar (King Parakéśarivarman who captured Madura). 7 *más* of *tuḷaippon* (refined gold) were given to the *Perumánaḍikaḷ* of the central shrine at Tirunalakkunṛam in the Kunṛiyúr nàḍu (district) for a lamp to be kept alight for ever by the *Ñálakiḻavan* (lit. Great Head-man) of Iḍaiyan nàḍu, (by name) Kuḷiyanàccan also called Arikulànta-vàraṇa-porpuyan,* for a lamp to be kept alight always. May this be protected by the Màhéśvaras. 7 *más* of *tuḷaippon* (refined gold) were given to the *Perumánaḍikaḷ* of the Śri Tiruméṛṛaḷi (Great and holy shrine of Mélaikkóvil), for a lamp to be kept alight always, by Nàkkan Śaṅkaran of Vanniyúr in the Nallúrnàḍu. May this be protected by the Màhéśvaras."

Inscription No. 80. †

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—On the west face of the north pillar of the rock-cut shrine called Mélaikkóvil.

Dynasty and King :—Cóḷa—Madiraikoṇḍa Parakésarivarman—Paràntakà I (907–953 A. D.).

Date :—Fifteenth year of the King, corresponding to 921–22 A. D. ‡

Language and Script :—Tamil—incomplete—10 lines extant.

Translation :—

"Hail! Prosperity! 15th year of *Madiraikoṇḍa* Kó-Parakésaripanmar (King Parakéśarivarman who captured Madura). This gift of 15 *más* of *tuḷaippon* (refined gold) was made to the *Perumánaḍikaḷ* of the central shrine at Tirunalakkunṛam in the Kunṛiyúr nàḍu (district), for two lamps to be kept burning always, by Śri Kódaṇḍaràman (Prince) the son of Śri Piràntakar (Lord Paràntakà), the great Cóḷa lord (Cóḷapperumànaḍikaḷ) called Madiraikoṇḍa Parakésaripanmar (Parakésarivarman who captured Madura). (We), the *úrár* (representatives of the village) of Punnaṅguḍi, having received this ... ..."

Inscription No. 80-A.

(Not published in the 'Inscriptions—Texts—of the Pudukkóṭṭai State). §

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai.

Dynasty and King :—Cóḷa—Madiraikoṇḍa Parakésaripanmar—Paràntakà I (907–953 A. D.).

Date :—Sixteenth year of the King, corresponding to 922–23 A. D.

Language and Script :—Tamil.

Gist :—

In the 16th year of Madiraikoṇḍa-Kó-Parakésaripanmar (King Parakéśarivarman who captured Madura), gold was given for a lamp in the temple, by a native of Koḍuṅgóḷúr in Malainàḍu (Province). ||

* K. A. N. Sastry—Cóḷas—P. 418, reads the name of the donor as Arikulántavàráṇa-péraraiyan.

† A. R. E. 318 of 1904.

‡ This inscription is included in the Appendix to The 'Cóḷas' (Vol. I.) by K. A. N. Sastry, P. 441, under the list of inscriptions of Paràntakà I, the regnal years of which are either lost or uncertain. But the State text gives the date as the 15th year.

§ A. R. E. 351 of 1904.

|| Gist as supplied by Prof. K. A. N. Sastry in his Appendix, P. 418, Cóḷas, Vol. I.

Inscription No. 81.

Place :—Àlaṅguḍi Taluk—Tirukkaṭṭaḷai—on the south wall of the central shrine in the Sundarésvara temple.

Dynasty and King :—Cóḷa—Madiraikoṇḍa Parakésarivarman—Paràntakà I. (907–953 A. D.).

Date :—Thirty-fifth year of the King corresponding to 941–42 A. D.

Language and Script :—Tamil—16 lines.

Translation :—

"Prosperity! Thirty-fifth year of Madiraikoṇḍa Ko-Parakésari-panmar (King Parakésarivarman who captured Madura). In this year we, the *úróm* (resident members) constituting the *úr* (village assembly) of Kaṛkuricci in Kavirpàl (division) of Vallanàḍu, gave to the *Perumánaḍikaḷ* of the Kaṛṛaḷi (the Tirukkaṭṭaḷai temple) of this village the wet-lands in the Teṛṛalúr fields, and the lands on this side of the common lands in Teṛṛalúr hamlet, which lands, we, the *úróm* (representatives) constituting this *úr* (village assembly) transferred as *tiruviḷáppuram* (endowment for celebration of temple festivals). We, the *úróm* constituting this *úr*, made this as a gift to last as long as the moon and sun endure. May this be protected by the Màhésvaraṣ. Hail! Prosperity! (dated this) thirty-fifth year (of the King)."

Inscription No. 82.*

Place :—Kuḷattúr Taluk—Koḍumbàḷúr—on the base of the *maṇḍapa* in front of the central shrine in the Muccukuṇḍésvara temple.

Dynasty and King :—Cóḷa—Uḍaiyàr Madhuràntakan Sundara Cóḷa Paràntaka II—Ràjakésarivarman. (956–973 A. D.).

Date :—Lost.

Language and Script :—Tamil—incomplete.

NOTE :—The inscription is an important one, because, according to Prof. K. A. N. Sastry—Cóḷas Vol. I.—P. 173, it establishes the identity of Madiraikoṇḍa Rájakésari with Sundara Cóḷa.

Translation :—

... ... also known as Uḍaiyar (King) Madhuràntakan Sundara Cóḷan (Sundara Cóḷa, the God of death to Madura). The woman servant of the *véḷam* (*véḷattu peṇḍáṭṭi*),† of the Kaḷḷa caste by name Uttama ... ..., who entered into a dispute with ... ... (?) Púdi-Pattàlakan Nàgan otherwise called ... ... ràndan ... ... (to settle which) the *nagarattárs* (the townsmen) of both sections of Koḍumbàlúr being present, who after examining (the dispute declared) me ... ...

* A. R. E. 139 of 1907.

† Véḷattu peṇḍáṭṭi—Véḷam was a fortified place where ladies of rank captured in war were kept as prisoners by the Cóḷas and treated as slaves. See also S. I. I. Vol. II, Part V, index, and Vol. II pp. 483, 484, 485 and 486.

Inscription No. 83.

Place:—Tirumayam Taluk—Cittúr—on the north wall of the Tiruvagnísvara temple.

Dynasty and King:—Cóla—Ràjaràjakésarivarman Ràjaràjadéva—Ràjaràja I (985–1014 A. D.). Begins with the *praśasti* (or *meykìrtti* recital of the exploits) of the King commencing with the words திருமகள் போல (*tirumakal póla*).

Date:—(Fifth) year of the King, corresponding to 989–90 A. D.

Language and Script:—Tamil—incomplete—23 lines extant of which many are fragmentary.

Translation:—

"Hail! Prosperity! In the 5th year of Śri Kóviràjakésaripanmar (the Great King Ràjakésarivarman) also called Śri Ràjaràjadeva who, rejoiced in the possession of *Perunilaccelvi* (Goddess of the great earth that is to say vast territory) and also of *Tirumakal* (Goddess of wealth) who, during his life-time ever became more powerful, who having been pleased to destroy the enemy's fleet at (the battle of) Kàndalúr śàlai (roadstead of Kàndalúr)*, with his army which was intrepid and victorious in great battles, conquered Véngai nàdu,† Gangapàdi, Nulam(ba)pàdi, Tadikaivali,‡ Kudamalai nàdu, § Kollam ‖ and Kalingam ¶ and was famed in all the eight directions as the conqueror of *Ilamandalam* (Ceylon)** and Irattapàdi—the country of seven and a half lakhs; †† who, was pleased to deprive the Śeliyar (Pàndyas)

* *Kándalúr-Śálaik-kalam arut-taruli* is taken to refer to Rájarája's Kérala campaign. The expedition against Kándalúr was primarily intended to destroy the naval power of the Céras. What Rájarája achieved at Kándalúr has been the subject of much discussion. In any case no interpretation seems more likely than the one usually adopted for the whole phrase *viz* "who destroyed the fleet in the roadstead of Kándalúr"—See Cólas by K. A. N. Sastry, Vol. I., p. 200, foot-note.

† Véngai nádu—Vengi of the Eastern Cálukyas. "By the part he played in restoring order and putting an end to the long drawn civil strife in that kingdom, Rájarája was well justified in claiming to have conquered Vengi. This is not to say that Vengi became an integral part of the Cóla empire ...." K. A. N. Sastry, Cólas, Vol. I., p. 219.

‡ Gangapádi, Nolumbapádi and Tadikaivali (or Tadikaipádi)—all of them in the Mysore country became part of the Cóla Kingdom in Rájarája's time. He advanced against the Gángas and Nolumbas. The conquest of Tadigaipádi was probably undertaken from the direction of the Kongu country as part of the campaign against Kudamalainádu. By this time the Nolambas had long ceased to be an independent power and become subordinate to the Gángas. In the 10th century Nolumbapádi still included not only the districts of Tumkur and Chitaldrug, but much of the Bangalore, Kolar and Bellary districts and even parts of Salem and North Arcot districts; Tadigaipádi which included the present Krsnarájapet, Nágamangala, Mándya, Seringapatam and Malavalli *tálukás* of Mysore district, was the field of one of the earliest battles in the campaign against the powerful Gángas after the river Kávéri had been crossed from the Kongu country,—Cólas, K. A. N. Sastry, Vol. I., pp. 207–211.

§ Kudamalainádu–Coorg–Kielhorn identifies it with Malabar.–Cólas, K. A. N. Sastry, Vol. I., p. 203.

‖ Kollam—(Malabar)Céra country—The Céra was the ally of the Pándya against whom Rájarája led the campaign.

¶ Kalingam—Kalinga country—The reference is to the conquest of the Kalinga country in the expedition against Vimaláditya.—Cólas, Vol. I., p. 220.

** Ilamandalam–Ceylon–The reference is to Rájarája's naval expedition against Ceylon in the time of Mahinda V, who came to the throne in A. D. 981.—Cólas, K. A. N. Sastry, Vol. I., p. 205.

†† Irattappádi seven and a half lakhs—*Irattappádi-élarai-lakkamum*—Rattapádi 'the seven and a half lakh' country was captured by force (?) by Rájarája—it was the ancestral territory of the Western Cálukyas. K. A. N. Sastry, Cólas pp. 210 and 213. He takes the number to denote the number of villages, whereas Mr. L. Olaganatha Pillai in his Tamil work 'Rájarája Chola I,' 1932. (Tanjore) on page 36, says that the number refers to the annual revenue of the country.

of their splendour while far-famed Udagai, was still flourishing,*— 12 *káśus* were given by Nàgan ... ... ti ... ... (pu)raiyan, the Puliyúr *Kilavan* (head-man) in Puliyúr of Śóṇàṭṭuk-Kílvéṅgai nàḍu (East Véṅgai nàḍu of Cóla nàḍu) in Ràjaràja valanàḍu to the *Paraméśvara* of Tiruvagníśvaram (temple) in Śiṟṟaiyúr, a *brahmadéya* village in Kúḍalúr nàḍu (district) of Kónàḍu, for a single lamp to be lighted and kept burning in the sanctuary of the *Paraméśvara* at Tiruvagníśvaram, for so long as the moon and sun endure. With these twelve *káśus* we agree to supply seven *náḻi* and one *uri* (=15 *uri*) of ghee monthly at the rate of (one and a quarter) *uri* of ghee per *káśu* per month, and to keep the lamp burning with these seven *náḻis* and one *uri* of ghee each month, as long as the moon and sun last, feeding it daily with one *ulakku* (½ *uri*) of ghee, and we, (the undermentioned) *Śiva bráhmaṇas* who, do service to the Paraméśvara of Tiruvagníśvaram, received these twelve *káśus* (in the following manner). Pàṟṟalai who was the *ácárya* of the Tiruveṇkà society also called the Munnúṟṟuvar ("three-hundred"), his elder brother, Pàṟṟalai Nàràyaṇan, Pàṟṟalai Víranàràyaṇan and Pàṟṟalai Peṟṟi, these four, received (3?) *káśu*. ... ... Munnúṟṟuvan and Tiruvagníśvara bhaṭṭan also called Àdirakoṟṟan (Àdiraikkoṟṟan)†, these two, received (3?) *káśu*. Tribhuvana Sundara bhaṭṭan also called ... ...kkan and his elder brother Sundara bhaṭṭan ... ... these two received 3 *káśu*. Sahasran Subra(h)ma(ṇya) ... ... ṟṟiyan received 3 *káśu* ... ..."

* The text is *yellávi yáṇḍum toḻudaka viḻaṅgum yáṇḍe*—and has been translated as 'deprived the Śeliyar of their splendour at the very moment when they were resplendent to such a degree that they were worthy to be worshipped everywhere' by Hultzsch in the earlier volumes of the S. I. I. But later when he notes the variant reading *toḻudakai* (for *toḻudaka*) he takes it to be a reference to the capture of Udagai. He says 'the storming of Udagai is actually mentioned in the *Kaliṅgattupparaṇi* canto viii, verse 24; and this verse probably refers to the reign of Rájarája, because the following verse (25) mentions the invasion of Maṇṇai on the bank of the Gaṅgá, and the annexation of Kaḍáram by (his successor) Rájéndra.' See his foot-note—No. 3, page 250, S. I. I. Vol. II, Part III. This is the form that Prof. K. A. N. Sastry—Cóḻas, Vol. I, p. 203—accepts. Prof. Sastri says:—"The *Kaliṅgattupparaṇi* in its notice of the King's reign mentions only the conquest of Udagai besides the foundation by him of the Śadaiyam festival in the Céra country. In all his three *Ulás*, the poet Oṭṭakkúttan says that Rájarája's great achievement was the crossing of the 'eighteen forests' for the sake of his ambassador (who apparently was insulted) and setting fire to Udagai." *ibid* 203–204. Inspite of this explanation, again in the translation of the next inscription on p. 256 *ibid* Hultzsch reads *toḻudaka* and translates the passage as "at the very moment when (*they were*) resplendent to (*such a degree*) that (*they were*) worshipped everywhere;".

† Ádiraikkoṟṟan, like Ádiraimudalvan is one of the names of Śiva. The star Ádirai (Árudrá) is sacred to Śiva.

NOTE:—One feature in the *praśasti* of this grant is that instead of the line *tiṇḍiral venṟi-taṇḍár koṇḍa*, it has '*tiṇḍirai venṟi taṇḍár koṇḍa*.' which may mean "he who over the mighty waves triumphed (tiṇḍirai venṟi) and by his army conquered."

The date '5th year' as supplied conjecturally seems to be too early a date, for the *praśasti* '*tirumagal póla*' is said to be common only in inscriptions dating from the 8th year onwards, (Cóḻas p. 202). Only a few records before the thirteenth year contain any *praśasti* (p. 202. foot-note).

Inscription No. 84.

Place :—Tirumayam Taluk—Mélattaṇaíyam–On the wall of a ruined Śiva temple on the bund of the Àṅgaraikkaṇmài Tank in Mélattàṇaiyam village.

Dynasty and King :—Cóḷa—Ràjaràjakésarivarman—Ràjaràjadeva (Ràjaràja I). The inscription begins with the *praśasti* or *meykìrtti* of the King commencing with the words திருமகள் போல (Tirumakaḷ póla) (985–1014 A. D.).

Date :—Seventeenth year of the King, corresponding to 1001–02 A. D.

Language and Script :—Tamil—incomplete—18 lines extant.

NOTE :—One interesting feature about this is that while it is generally the same as other recitals of the King's exploits, there is in its 6th line a fragmentary sentence after "*kollamum kaliṅgamum*" which reads "............................ டம்பொழில் அணி ஆழிகொள் சிறு துறை" (............................ *ḍam-poḻil-aṇi-áḻi-koḷ-śiṟu-tuṟai*) followed by the words "*eṇḍiśai pugaḻ tara, etc.*" This line is peculiar to this grant. To what achievement of the King it refers is not clear. Raṭṭapáḍi is omitted in the recital.

Probably this '*Śiṟu tuṟai*' is that identified by Prof. K. A. N. Sastry (Cóḷas—p. 277) as the *ghat* of the Tuṅgabhadra to which Rájéndra, Rájarája's son and successor, took his elephants to bathe after his victory over the Cáḷukya King Áhavamalla (Cóḷas, I, p. 274, E. I. XII, pp. 293–94). It is said that Rájéndra led his army against the Western Cáḷukyas in the reign of his father. See inscription from Hottúr, dated 1007 A. D., E. I. Vol. XVI, p. 74 and K. A. N. Sastry Cóḷas, I, pp. 210 and 211.

Translation :—

"Hail! Prosperity! In the 17th year of Śri Kóviràjaràja késaripanmar (the illustrious King Ràjaràjakésarivarman) also called Śri Ràjaràjadeva (Ràja Ràja I) who, rejoiced in the belief that he possessed *Perunilaccelvi* (Goddess of earth, that is to say vast territory) and *Tirumakaḷ* (Goddess of wealth—riches): who, during a life of ever increasing glory, having been pleased to destroy the enemy's fleet in the Kàndaḷúr roadstead, conquered with his mighty army, intrepid and victorious in great battles, Gaṅgapàḍi, Nuḷambapàḍi, Taḍikaivaḷi, Kuḍamalai nàḍu (Coorg), Kollam, Kaliṅgam ... ... (dam?) and Śiṟutuṟai that was adorned with groves and washed by the sea, who was famed in all quarters as the conqueror of Īḷa maṇḍalam (Ceylon)* ; who, was pleased to deprive the Seḻiyar (Pàṇḍyas) of their splendour while far-famedUdagai (a fortress) was still flourishing.—In this year, we, the *úróm* (residents) constituting the village assembly of Àṅkuḍi also called Àmanallúr in Ollaiyúr kúṟṟam (division), (gave) to the Àṅkuḍi nakkar (Śiva) of our village (a plot) of *páḻi* (uncultivated land ?) in the north-east of our village suited for a flower garden for the great temple; the four principal boundaries whereof are :—Western boundary: the land lies to the east of the river, southern boundary : ... ... (which runs from the) east ... ..."

Inscription No. 85.

Place :—Tirumayam Taluk—Cittúr—on the north wall of the Tiruvagníśvara temple.

Dynasty and King :—Cóḷa—Ràjaràjakésarivarman Ràjaràjadéva—(Ràjaràja I). The inscription begins with the *praśasti* (*meykìrtti*) of the King commencing with the words "திருமகள் போல" (Tirumakaḷ-póla).

* For explanation of the various places see Ins. 83 above.

Date :—Twenty-second year of the King, corresponding to 1006–7 A. D.

Language and Script :—Tamil—incomplete—28 lines extant.

Translation :—

"Hail! Prosperity! In the 22nd year of Śri Kóvìràjaràjakésaripanmar (the illustrious King Ràjaràjakésarivarman) Śri Ràjaràjadeva, who believed that he possessed *Perunilaccelvi* (Goddess of the great earth, that is to say vast territory) and *Tirumakaḷ* (Goddess of wealth and prosperity) who, during a life of ever increasing glory was pleased to destroy the enemy's fleet in the Kàndaḷúr roadstead, conquered with his mighty army, intrepid and victorious in great battles, Véṅgi Náḍu, Gaṅgapàḍi, Nuḷambapàḍi, Taḍigaivaḷi, Kuḍakumalainàḍu (Coorg), Kollam and Kaliṅgam, and was famed in all quarters as the conqueror of Īḻamaṇḍalam (Ceylon) and Iraṭṭapàḍi—(the country of) seven and a half lakhs; who, was pleased to deprive the Śeḷiyar (Pàṇḍyas) of their splendour while far-famed Udagai was still flourishing* :—Whereas a gift was made unto the *Paraméśvara* of Tiruvagniśvaram, a *brahmadéya* village in Kúḍalúr nàḍu in Kónàḍu also called Kéraḷàntakavaḷanàḍu, by Tévan kunṟa................. Àva.........ndan, and was entrusted to the assembly of this village; and whereas in respect of the wet-lands formerly given to provide for daily offerings of food to the *Paraméśvara* of Tiruvagniśvaram (namely) the Púvattan vayakkal lands of the Pàlaṟṟu channel and ... channel, the lands ... ... of the village, the Kíḻaccéndan vayakkal lands of the village channel in this village, the lands irrigated by the *Kúṟuváy maḍai* (sluice with several vents) of this village and amounting to (?) *más*, ...lands amounting to 1 (*má*) ... . and the *varainilam* (measured lands ?) all these lands which, the preceding *sabhá* has exempted, wholly or partially, from taxes, and established them so under the authority of the *puravu-varippottagam*,† stipulating that the morning offering should be made with four *náḻis* of rice daily; in accordance with these conditions, which the former *sabhá* had imposed and inscribed on copper and stone, and in accordance with the actual practice, We of the (present) *sabhá* had this inscribed on stone.

In the same year Kàccuvan Pulli Àṅandan, Pulli Kúttan and Kímuttan (gave) the lands that were mortgaged to Tàṭṭam Pàrdàyana nakkan Vaḷavan Màdévan and (the lands) ... ... in this manner and had (the gift) inscribed on stone.

Lands measuring 1½ *vélis* of *Śey-nilam* (wet-lands) were given and the gift inscribed (on stone) to Tirumàl Sa ... ... Kinpuran who beats the *uvaccu* (a kind of drum) for the *Paraméśvara* of this Tiruvagniśvaram (for him and) to the five assistant drummers, each person having a share of one *śey*, making in all one and a half *vélis* of land. Besides this one and a half *vélis*, the ½ *véli* given, as has been inscribed on stone in Śri Kàṇamaṅgalam, to the four persons (appointed) from this year onwards to blow the two *káḷams* (long trumpets), and one conch and beat one *timilai* (a kind of drum), amounting in all to two *vélis*, excluding the Tivvayal lands

* The reading is *toḻudaka*.

† Record of rights in land (Sastri—Cóḻas II, pp. 249–50).

set apart as *arccanábógam**, the remaining wet-lands the extent of which including plots of superior, medium and inferior quality † is equal to two *vélis* of land, are for the two (parties) ... ... we, of the *sabhá*, gave after having the deed inscribed on stone.

... ... tàyan Nàràyaṇaśólai of this village gave to the *Paraméśvara* of Tiruvagnísvaram ... ... (for?) two *kálams* ... ... Koḍumbàḷúr kellai(?) ... ... For these two *kálams*?‡ ... ... this one *káśu*. Agreeing to defray the expenses of the service of the two *kálams*, with the interest on this *káśu* while the moon and sun endure, we received this *káśu*, ...
'... ... ..."

Inscription No. 86.

Place :—Kuḷattúr Taluk—Nàrttàmalai—on the rock forming the north wall of the Tirumalaik-Kaḍambar temple.

Dynasty and King :—Cóḷa—Ràjaràjakésarivarman Ràjaràjadéva—(Ràjaràja I). The inscription begins with the *praśasti* (*meykìrtti*) of the King commencing with the words—" திருமகள் போல "—(Tirumakaḷ póḷa).

Date :—Twenty-second year of the King, corresponding to 1006–07 A. D.

Language and Script :—Tamil—17 lines, some of them fragmentary.

NOTE :—Among the conquests of the King, in the *praśasti*, the reference to Raṭṭapáḍi "seven and a half lakh country" is omitted, and the sequence of some of his conquests is different from that in other inscriptions.

Translation :—

"Hail! Prosperity! In the 22nd year of Śri Kóviràjakésaripanmar (the Great King Ràjaràjakésarivarman) also called Śri Ràjaràjadeva who, believed that he possessed *Perunilaccelvi* (Goddess of the Great Earth) and *Tirumakaḷ* (Goddess of wealth and prosperity), who, during a life of ever increasing glory was pleased to destroy the enemy's fleet in the Kàndaḷúr roadstead, conquered with his mighty army, intrepid and victorious in great battles, Gaṅgapàḍi, Nuḷambapàḍi, Taḍikaivaḷi, Véṅgainàḍu, Kuḍamalainàḍu (Coorg) Kollam and Kaliṅgam; and was famed in all quarters as the conqueror of Iḷamaṇḍalam (Ceylon); who, was pleased to deprive the Śeḷiyar (Pàṇḍyas) of their splendour while far-famed Udagai (fortress) was still renowned; in this year Kaṇḍan paṅgu.................. and .... Kamuttan, of Kiḷattàyanallúr in the Aṇṇalvàyil (Annavàśal) kúṟṟam (division) of Kónàḍu also called Kéraḷàntakavaḷanàḍu, jointly praying for the salvation of§ Periyappaṟṟukkaṇḍan Panaṅguḍi among us made on his behalf a gift of an evening lamp to be lighted every evening to Malaik-kaḍambúr dévar (God of Malaikaḍambúr) ... ... wherefor ... ... Kamuttanan gave one lot of *pon* (gold) weighing two *kaḷañjus*. Having received these two *kaḷañjus* of gold, I, Se......ku......yan Múdàdàn Śàṇakkan, of this *kúṟṟam*, agree to supply one *náḷi* of ghee monthly and tend the lamp. May this be under the protection of the Màyéśvaras (Màhéśvaras)."

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* Free tenure for the conduct of worship.

† தலை நடுவு கடை கலக்க விரிவு இருவேலி நிலம்.

‡ Reads in text as "இக்குளம் இரண்டுக்கு."

§ The text reads பரமாத யிவ்வருமை(யி)ல்லிவனைச்சார்த்தி—It may be read as பரமார்த்த இவறுமையில், meaning "wishing for salvation."

Inscription No. 87.

Place:—Tirumayam Taluk—Cittúr—on the south wall of the Tiruvagniśvara temple.

Dynasty and King:—Cóḷa—Ràjaràjakésarivarman Ràjaràjadéva—(Rajaràja I). The inscription begins with the *praśasti* (*meykirtti*) of the King commencing with the words "திருமகள் போல"—(Tirumakaḷ-póla).

Date:—Twenty-fourth year of the King corresponding to 1008–9 A. D.

Language and Script:—Tamil—32 lines, many of them fragmentary.

NOTE:—In the *praśasti* in this inscription also, the sequence of events in the northern campaign is altered and the conquest of Coorg omitted.

Translation:—

"Hail! Prosperity! In the 24th year of Śri Kóviràjaràjakésaripanmar (the great King Ràjaràjakésarivarman) also called Śri Ràjaràjadeva who believed that he possessed *Perunilaccelvi* (Goddess of the Great Earth) and *Tirumakaḷ* (Goddess of wealth and prosperity), who, during a life of ever increasing glory was pleased to destroy the enemy's fleet in the Kàndaḷúr roadstead conquered with his mighty army, intrepid and victorious in great battles, Gaṅgapàḍi, Nuḷambapàḍi, Taḍigaivaḷi, Véṅgainàḍu, Kollam and Kaliṅgam, and was famed in all quarters as the conqueror of Īḷamaṇḍalam (Ceylon) and Iraṭṭapàḍi "the seven and a half lakh country", who deprived the Śeḻiñar (Pàṇḍyas) of their splendour while far-famed Udagai (fortress) was still renowned: A lamp to be kept burning for ever endowed to the *Paraméśvara* of Tiruvàgniśvaram (temple) in Śiṟṟaiyúr, a *brahmadéya* village, of Kúḍalúr nàḍu, was given by ... ... ta yarayan (Araiyan—chief) ... ... Śeṭṭan Màḍalan Nakkan Nàràyaṇan native of Peruvàyinàḍu in Pàṇḍikulàsanivaḷanàḍu—a lamp given to be kept alight as long as the moon and sun endure. In order that this lamp may be kept alight while the moon and sun endure a gift of 13 *káśus* was made. We, the priests of the temple received the above mentioned *káśus* agreeing to keep the lamp alight for ever with one *uḻakku* of ghee daily from ghee bought monthly with the interest on the amount. (We the temple priests received the amount as follows) Śivabràhmaṇan Kàśyapan (of the Kàśyapagótra or sept) Pàṟṟalai ... ... the Munnúṟṟuvan ("of the three hundred") of Tiruveṇkàḍu received 3 *káśus*. Kàśyapan (of Kàśyapa gótra) Vi ... ... naràṇḍàn received 1 *káśu*. Munnúṟṟuvan of the Kàśyapa gótra received (?) *káśu* ... ... received $1\frac{1}{8}$ *káśu*. Kàśyapan ... ... received 4 *káśus*, grand total (13) *káśus*. All of us, mentioned above, who are bound to pay interest shall supply 7 *náḻis* and 1 *uri* of ghee every month at the rate of one *uḻakku** of ghee daily and keep this lamp alight for ever by the side of the God while the moon and sun endure. ... ... May this be under the protection of the Màhéśvaras."

* 1 *náḻi* (measure) = 2 *uris* = 4 *uḻakkus*.

Inscription No. 88.

Place :—Kulattúr Taluk—Tiruvéngaivàśal—on the door-posts of the entrance into the *mandapa* of the central shrine of the Vyàgrapurísvara temple.

Dynasty and King :—Cóla—Ràjaràjakésarivarman Ràjaràjadéva—(Ràjaràja I). The inscription begins with the *praśasti* (*meykirtti*) of the King commencing with the words "திருமகள் போல"—(Tirumakal-póla).

Date :—Twenty-sixth year of the King, corresponding to 1010–11 A. D.

Language and Script :—Tamil—54 lines in two columns—some of the lines defaced.

NOTE :—Among the incidents recounted in the *praśasti* the conquest of Tadikaivali is omitted.

Translation :—

"Hail! Prosperity! In the 26th year of Śri Kóviràja(ràja)késaripanmar (the Great King Ràjaràjakésarivarman) also called Śri Ràjaràjadéva who, believed that he possessed *Perunilaccelvi* (Goddess of the great Earth) and *Tirumakal* (Goddess of wealth and prosperity), and during a life of ever increasing glory was pleased to destroy the enemy's fleet in the Kàndalúr roadstead conquered with his mighty army, intrepid and victorious in great battles, Véngai nàdu, Gangapàdi, Nulambapàdi, Kudakumalainàdu (Coorg), Kollam and Kalingam, was famed in all quarters as the conqueror of Ílàmandalam (Ceylon) and Irattapàdi (Rattapàdi) "the seven and a half lakh country", was pleased to deprive the Śeliyar (Pàndyas) of their splendour ... ... one lamp to be kept alight always endowed to the *Mahádéva* of the western temple of Tiruvéngaivàyil a *dévadána* village of Peruvàyinàdu in Pàndikulàsanivalanàdu, was given by the merchant Ta ... ...of Karuvúr, resident in this village, and for this he gave 20 *narkáśus*. We, the priests who conduct worship in this temple by turns, received these twenty *káśus*. 'We, the (said) joint performers of worship in this temple shall, in turn, keep the lamp alight, feeding it without fail with one *ulakku* of ghee daily so long as the moon and sun last. Given by us, the *Upásakas* of the Tiruméṟṟali."

Inscription No. 89.

Place :—Kulattúr Taluk—Tiruvilàngudi—on the south wall of the ruined temple.

Dynasty and King :—Cóla—Ràjaràjakésarivarman Ràjaràjadéva—(Ràjaràja I). The inscription begins with the *praśasti* (*meykirtti*) of the King commencing with the words "திருமகள் போல"—(*Tirumakal póla*).

Date :—Twenty-seventh year of the King—corresponding to 1011–12 A. D.

Language and Script :—Tamil—in 14 sections of long lines. The lines are defaced here and there.

Translation :—

Sections 1 *and* 2.

"Hail! Prosperity! In the 27th year of Śri Ràjaràjadéva, also called Śri Koviràjaràjakésaripanmar (the great King Ràjaràjakésarivarman) who, believed that he possessed *Perunilaccelvi* (Goddess of the great Earth) and *Tirumakal* (Goddess of wealth), who, was pleased to destroy the enemy's fleet in the Kàndalúr roadstead, conquered with his army, mighty, intrepid

and victorious in great battles, Véṅgainàḍu, Gaṅgapàḍi, Nuḷambapàḍi,
Taḍigaivaḷi, Kuḍakumalainàḍu (Coorg), Kollam and Kaliṅgam, was famed
in all quarters* as the conqueror of Īḷamaṇḍalam (Ceylon) and Iraṭṭapàḍi
(Raṭṭapàḍi) "the seven and a half lakh country", who deprived the Śeḷiyar
(Pàṇḍyas) of their splendour while far-famed Udagai (fortress) was most
3. renowned—Gift to those appointed and bound to beat drums for the
Paraméśvara of Tiruviṟaiyànkuḍi a division of Vikramakéśari Caturvédi-
maṅgalam, a *brahmadéya*† village in Uṟattúr kúṟṟam of Kéraḷàntaka-
4. vaḷanàḍu. Whereas, in this great temple, the daily drum beating had
ceased for one year, the drummers had emigrated, the performance of the
Śribali procession‡ had in consequence ceased and the festivals and proces-
sions of the God had been interrupted, the drummers did not turn up
when sent for, the gift of lands enjoyed as *Kaḷa..ṅgupuṟam* (?) by
the drummers of this God were given to these two, the *Uvaccan*
5. (drummer) Nàlàyira-nànúṟṟuva Péruvaccan also called Araṅgan
Neyttànan and Kaṇḍaśolai; for these two persons, (who are to provide)
five drums with beaters and one person to blow the conch—in all
six persons, the following lands were given as *Káṇi*. The lands
lying to the west of the western channel of the Śiṟunaṅgai vayakkal
lands, to the north of the Punkanàcey wet-lands, to the east of
6. Púdivayakkal lands and to the south of Tukkumànkuḷi and Vanniccey §
wet-lands; these lands lying within the above said four boundaries and
the Gaṇavati vayakkal of 1 *má* in extent lying on the south of these,
the East Vanniccey set apart for the tank and the lands adjoining and lying
to the west of *Péváykkál* channel, to the north of the *Kaṇṇáru* irrigation
channel, to the east of the U(ḷ?)muttavayakkal lands, (contributions such
as) three hundred and twentieths and one three-hundred and twentieth of
one fourth of a *káśu* of Dévadana Iṟaiṅguḍi, seven sixty-fourths of a
7. *káśu* of Peruṅguḷattúr, seven three-hundred and twentieths of a *káśu*
of Adigaḷmàrpullúr and ... ... *káśu* of Murugan
kuḷi, and the land lying within the four bounds of Kuśavan cey and
Baghavati araikkàl ... ..., all these lands, (and *káśu*), are to be enjoyed
8. by these two persons. Even if there is deficit (they are to have) ... ...
... ... in order to provide for *áḷakku* ‖ of ... ...
Having stipulated in this manner ... ... we of
the *Peruṅguri Sabhá* ¶ ... ... May this be protected by the
Màhésvaras ... ...** three eightieths of a *káśu*, and other

* The text reads "எண்டிசை திகழ்தர" instead of "எண்டிசை புகழ்தர."

† Caturvedimaṅgalam was a *brahmadéya*, i.e., tax-free village given to Brahmins versed in the four védas.

‡ Sri bali—See A. R. E. 1916. Page 118, Para 15. "The ritual of Sribali was a very important one. In this an idol, a particular form of Śiva or Viṣṇu was taken out in procession within the temple premises or right round the village. The ceremony was announced by beat of drums, sounding of trumpets and other such musical instruments." This is conducted daily after the service.

§ Vanniccey—Either wet-lands belonging to Vanniyas or wet-lands taking their name from a *Vanni* tree—Prosopis spicigera.

‖ *Áḷákku* = $\frac{1}{8}$ *náḷi* or measure. It is a small measure of capacity.

¶ *Peruṅguṟi* like its Sanskrit equivalent *mahásabhá* is a term applied only to the assemblies of Brahmin villages (*brahmadéyam* or *Caturvédimaṅgalam*).

** What follow seem to be contributions from various villages for the temple service—*Śribali* etc.

dues amounting to twenty seven one hundred and sixtieths of a *káśu*; one three-hundred and twentieth and one three-hundred and twentieth of three-fourths of a *káśu* of Śiṟṟàyakkuḍi; twenty-three three-hundred and sixtieths and one three-hundred and twentieth of three-fourths, and one-sixty fourth and one three-hundred and twentieth of one-fourth of a *káśu* of Maduràntaka Caturvédimaṅgalam, also called Samudram; seventeen three-hundred and twentieths and one three-hundred and twentieth of three-fourths of a *káśu* of Śaràlakkuḍi; three three-hundred and twentieths and one three-hundred and twelfths of one half of a *káśu* of Śiṟukàḍalakkuḍi; three sixty-fourths and one thirty-second of three-fourths af a *káśu* of Áriyakkuḍi;

9. three sixteenths and three twentieths of a *káśu* of ...] Tṛbuvana-màdévi-caturvédimaṅgalam (Tribuvana Mahàdévi Caturvédimaṅgalam); seven one-hundred and sixtieths of a *káśu* of Nàṅgúr; one twentieth and thirteen three-hundred and twentieths and one three-hundred and twentieth of three-fourths of a *káśu* of Vírapúśal; seventeen three-hundred and twentieths and one three-hundred and twentieth of three-fourths of a *káśu* of Pudukkuḍi; one twentieth and three-eightieths of a *káśu* of Piràkkuḍi; seven three-hundred and twentieths of a *káśu* of Neḍunkíraikkuḍi;

10. one three-hundred and twentieth of three-fourths and one three-hundred and twentieth of one half of a *káśu* of Pailan; one three-hundred and twentieth of seven-eighths of a *káśu* of Sàttankàl; four twentieths and one hundred and sixtieth of a *káśu* of Teluṅgakàlapuram; two sixteenths and one three-hundred and twentieth of one eighth of a *káśu* of Kúkaikuḷattúr; seven three-hundred and twentieths of a *káśu* of Iḷa ... ...; one three-hundred and twentieth of eight twentieths and three-eightieths of a *káśu* of Iḍaiccivayal; three one-hundred and sixtieths of a *káśu* of Andankuḍi; seventeen three-hundred and twentieths of a *káśu* of Ánaiyuḍaiya Śiṟṟúr;

11. three fortieths and one three-hundred and twentieth of three-fourths of a *káśu* of Kaḷakkuḍi; one three-hundred and twentieth of seven-eighths of a *káśu* of Neccippuḷai and (Taṇa) yuna(?) Víracoḷanallúr; thirteen three-hundred and twentieths and one three-hundred and twentieth of eighty-three one hundred and sixtieths of a *káśu* of Ariyuvúr; three-fourths of a Siṅgaḷa (*káśu*); one eightieth and one three-hundred and twentieth of forty-one one hundred and sixtieths of a *káśu* of Màvalúrmaṅgalam; one thirty-second and one three-hundred and twentieth of seventeen one hundred and sixtieths of a *káśu* of Araiśúr; one three-hundred and twentieth of a *káśu* of Śembiyan viḷàkam;

12. twenty-one three-hundred and twentieths of a *káśu* of Koṟṟamaṅgalam; seven three-hundred and twentieths of a *káśu* of Taṇa(yu)na(?) Cittiravallinallúr; one eightieth and one three-hundred and twentieth of eight twentieths of a *káśu* of Koppuna-víratuṅga-caruppédimaṅgalam (Kó-Paravíratuṅga Caturvédimaṅgalam); one hundred and sixtieth and one three-hundred and twentieth of one three-hundred and twentieth, and one three-hundred and twentieth of three-fourths of a *káśu* of Iṟaiṅguḍi; three-fortieths and one three-hundred and twentieth of one-half of a *káśu* of Kàmappallúr; three-fortieths and one three-hundred and twentieth of one half, and one three-hundred and twentieth of one half of a *káśu* of Màttúr; one three-hundred and twentieth of eight sixteenths of a *káśu* of Kunṟanallúr;

13. nine one hundred and sixtieths and one three-hundred and twentieth of one half of a *káśu* of Kulóttuṅga Cóḷapuram ; seven sixty-fourths of a *káśu* of Teràvúr ; seven sixty-fourths of a *káśu* of Teṅgampàḍi ; seven-eightieths of a *káśu* of Viràllúr ; seven one hundred and sixtieths of a *káśu* of Periyava ... ... kkàṇi and (Śri ?) Pirantàka Caruppédimaṅgalam (Caturvédimaṅgalam)—also called Panaiyúr ; ... ... three one hundred and sixtieths ... ...

14. seven three-hundred and twentieths of a *káśu* of Panaṅguḍi ; one sixty-fourth and one three-hundred and twentieth of one-fourth of a *káśu* of Koṅguḍi ; one-sixteenth and one three-hundred and twentieth of one-eighth of a *káśu* of Ràjanàràyaṇa Caruppédimaṅgalam (Caturvédimaṅgalam) ; seven-eightieths of a *káśu* of Pànúr ; ... ...
... ...
... ...
(having mentioned in this manner ... ... we of the *Peruṅguri Sabha* ... ...
May this be under the protection of the Màhéśvaras)."

Inscription No. 90.

Place :—Kuḷattúr Taluk—Tiruviḷàṅguḍi—on the north and west walls of the ruined Śiva temple in the village.

Dynasty and King :—Cóḷa—Ràjaràjakésarivarman Ràjaràjadéva—Ràjaràja I. The inscription begins with the *praśasti* (*meykìrtti*) commencing with the words *Tirumakaḷ póla.*

Date :—Twenty-eighth year of the King, corresponding to 1012–13 A. D.

Language and Script :—Tamil—12 sections, each of many lines—incomplete.

Translation :—

1. "Hail ! Prosperity ! In the 28th year of Śri Ràjaràjadéva also called Śri Kóviràjaràjakésaripanmar (the Great King Ràjaràjakésarivarman) who believed that he possessed *Perunilaccelvi* (Goddess of the Great Earth) and *Tirumakaḷ* (Goddess of wealth), who, during a life of ever increasing glory, was pleased to destroy the enemy's fleet in the Kàndaḷúr roadstead, conquered with his mighty army, intrepid and victorious in great battles, Véṅgainàḍu, Gaṅgapàḍi, Nuḷambapàḍi, Tadigaivaḷi, Kuḍamalai nàḍu (Coorg), Kollam and Kaliṅgam and who, was famed in all quarters as the conqueror of Ïḻamaṇḍalam (Ceylon) and Iraṭṭapàḍi 'the seven and a half lakh' country and was pleased to deprive the Śeḷiyar (Pàṇḍyas) of their splendour while far-famed Udagai (fortress) was still flourishing. The four main boundaries fixed for the *Kuḍikkáḍu* (tenancy) known as *Piḍákai núṟṟuvéli* (hamlet of 100 vélis), assigned to the five *nivandakkárappaṇikaḷ* by name who serve the *Mahádévar* of Tiruviraiyànkuḍi a division of Vikramakésari Caturvédimaṅgalam, a *brahmadéyam* village in the Uṟattúr Kúṟṟam of Kéraḷàntakavaḷanàḍu are as follows :—the eastern and southern boundaries being the boundary of our village, the western boundary, to the east of the Kíḻamaṟivu (eastern diversion ?) in the *Kannarambu* which runs from the (south) to the north, the northern boundary, to the south of the waterspread of the Śiṟṟàmbúr tank. All these lands included within the four great bounds thus fixed ... ...
... ...

2. (allotted) at the rate of two *más* each and amounting to ten *más*; including the lands allotted as endowment for cleansing the temple floor* amounting to two *más*, and in all lands amounting to ....,(•) the eastern boundary of which lies to the west of the Uḷśiṛuvàykkàl channel which flows north from the Taṅḍéśvara vàykkàl channel, the southern boundary, to the north of the Taṇḍéśvara vàykkal and Vikkiramakésari vàykkàl, the western boundary, to the east of the Paraméccura vàykkàl, and the northern boundary, to the south of the Uttamacóḷa vàykkàl. In consideration of the enjoynent of all these lands included within these four great bounds, thus fixed, and amounting to ... ...(•) *más*, the *Uḍaiyárs* (priests) of this Śri kóvil shall conduct the five services and also attend to the cleansing of temple floor, themselves.

For the two trumpeters are allotted the lands measuring three *más* and three *káṇis* of which the eastern boundary lies to the west of the *Tirunandavánapuṛam* (free gift for temple garden), the southern boundary to the north of Taṇḍéśvara vàykkàl, the western boundary, (to the east of) the Uṭśiṛuvàykkàl which runs north from the Tandéśvara vàykkàl ... ...

... ...

for this *Kuḍikkáḍu* which has lain waste and been jungle with a breached tank since this *brahmadéyam* was formed up to this year—which is now sold to God Caṇḍéśvara,† (we) have been paid 5 *naṛkáśu*‡ in the current coinage. Having received these five *káśus*, we, of the *Peruṅguṛi Sabhá* sold this *Kuḍikkáḍu* to be tax-free so long as the moon and sun endure, and drew up a deed of sale. All these lands enclosed within the four great boundaries thus fixed, not excluding the lands under crop, and including the trees that are growing upwards and the wells sunk down, (are to be sold). These lands, of which the eastern boundary lies to the west of the land endowed for the temple garden, the southern boundary, to the north of the Taṇḍéśvara channel, the western boundary, to the east of the Uṭśiruvàykkàl running northwards from the Tandéśvara channel... ... ...

3. and the northern boundary, to the south of the Uttamacóḷa vàykkàl,—lying within the four great boundaries thus fixed and measuring three *más* and three *káṇis*,—are to be enjoyed on condition that two trumpets are to be blown. Lands allotted for the temple garden measure two *más* and one *káṇi*, the eastern boundary of which lies to the west of the Potter's land, the southern boundary, to the north of the Taṇḍéśvaravàykkàl, the western boundary, to the east of the lands given above for the trumpeter and the northern boundary, to the south of the Uttamacóḷavàykkàl. These lands lying enclosed within these above-said four great bounds and measuring two *más* and one *káṇi* are to be enjoyed as remuneration for improving and cultivating the temple-gardens. Lands measuring one *má* and a half in

* Tirumeḷukkuppuram.

(•) These are symbols used for various fractions which are not decipherable.

† All transactions connected with Śiva temples were done in the name of Caṇḍéśa (Caṇḍéśvara), a deified devotee of Śiva who is expressly stated to be the chief servant of God (*múlabhṛtya*). It was in his name that the sale of temple lands was effected. It was he that purchased all lands for the temple, leased them out or received moneys paid into the temple treasury. All Śiva temples have a shrine for Caṇḍesvaradeva.

‡ Lit. good money.

extent, are given to the potter who renders service to this God, of which the eastern boundary lies to the west of the lands of the *Tirupparisaṭṭam Kaḻuvuván* (one who washes the vestments of the idol), the southern boundary, to the north of ... ...

... ...

(For all these lands including) the tank, embankment, waterspread, the channel feeding the tank, lands where there are holes, ant-hills and mounds, lands over which the monitor had run and the tortoise crawled and lands of every description, we, of the *Peruṅguri Sabhá* after having effected a sale, drew up a sale-deed. This shall be the final record of sale and the final receipt for the money paid. Besides this, no other document shall be produced or accepted as proof of the full payment of the sale money agreed upon. This *Kuḍikkáḍu* was lying waste ... ...

... ...

... ...

... ...

4. (the southern boundary) to the north of the Taṇḍéśvara vàykkàl, the western boundary, to the east of the lands endowed for the temple garden and the northern boundary, to the south of the Uttama Cóḻa vàykkàl, the lands lying within these four great bounds thus fixed are allotted as an endowment to meet the cost of temple repairs that may be necessary on behalf of this God. The eastern boundary of the lands allotted to the *Tirupparisaṭṭamkaḻuvuván* measuring one *má* in extent lies to the west of Mélavàykkal which runs north extending up to the *dévadánam* lands, the southern boundary is to the north of the Iḍaiyanvàykkàl, the western boundary, to the east of the Kuśavan nilam and the northern boundary to the south of the Ràjaràjavàykkàl. In consideration of the grant of these lands measuring one *má*, and lying within the four great bounds thus fixed, he is to wash the vestments of the idol. Excluding the lands of these temple-servants* amounting to ——(*) the extent of the (other) lands is ——(*); including the lands of the temple-servants the total extent of lands is ——(*). The holders of all this land are exempt from all taxes including the goldsmith's tax, the excise on betel leaves, marriage-fees, the cess on washermen's stone, the cess of one *padakku* on each sickle, the fee for *śánti* or propitiatory ceremonies and the cess for feeding the village artizans† ... ...

Having received these five *káśus* which, ...

... ...

after having declared the price and sold this said *Kuḍikkáḍu* tax-free for so long as the moon and sun endure, and receiving the amount in full, we, of the great assembly sold this to the Caṇḍéśvara déva, after drawing up a deed of sale ... ...

... ...

* *Nivandakkárar.*

(*) These are symbols used for denoting fractions which are not decipherable.

† *Taṭṭárpáṭṭam, Ilaikúlam, Kaṇṇáḻakkáṇam, Vaṇṇárappáṛai, Arivátpadakku, Śántiyáyam, Veṭṭi, Erçóru.*

5. (... ... ... the lands of which, the eastern boundary) lies to the west of the Péyvàykkàl running towards Yeḍakuḍi (Eḍa-kuḍi, Shepherd's hamlet), the southern boundary, to the north of the channel that starts from the Paraméśvaravàykkàl and runs eastwards up to the northern end of the Màdévi vàykkàl, the western boundary, to the east of the Paraméśvara-vàykkàl, excluding the assessed lands in the south-east corner on the east of Paraméśvaravàykkàl which have been roughly measured, the northern boundary, to the south of the channel which starts from the Paraméśvara vàykkàl and runs eastwards up to the southern end of the Oil monger's lands ... ...
Of these cultivated lands measuring——(*) and lying within the four great bounds thus fixed, excluding the lands allotted for the *Kṣétrapálar** and the temple servants the lands measuring———(*) are given as an endowment to provide for the daily offerings to this God as follows. For offerings of cooked rice with four *náḻis* of rice at each service ———(*) of paddy per day, for the offering cooked vegetable ———(*) of paddy, for the offering ghee at the rate of one *piḍi* † of ghee at each service or three *piḍi* per day ——(*) of paddy, for curds at the rate of one *uri* at each service or one 1½ *náḻi* per day ——(*) of paddy. I, Śivanudaiyadivàkaran, of the 8500 the *madhyasta* ‡ of this village wrote this sale deed which recites the various services to be performed to the holy feet of God. I have hereto set my hand. I, ———————— Kúttan Kétàran by name, the *madhyasta* ‡ and accountant of this village bear witness. I have hereto set my hand. To this effect I, Kàviṭṭan Màṟankavi by name, a *somayáji* § bear witness. To this effect I, Tiruvànandapura nàraṇan, the junior manager, of Tiruppópàlar, ‖ bear witness. To this effect I ... ...
... ...

6. ... ...
of paddy, for offerings of betel leaves and areca nuts—with four betel leaves and nuts at each service—twelve betel leaves daily, for six *sandhi* lamps for the three services at the rate of two *sandhi* lamps for each service and for lighting three hand-lamps at the rate of one for each service ————(*) of paddy, for one lamp to be kept alight for ever ——(*) of paddy, for the offering of boiled rice to the ancient natural idol of this temple ¶ during the midday service, for raw rice——(*) of paddy, amounting in all to———(*) of paddy daily for the daily services; for the Brahmin who conducts the daily worship of this God———(*) of paddy daily. The *Vattiramayanam*, (?) and *Devi viṣaiyam* ** (?) are to be performed every year without fail. During the *Panguni* festival every year, and the *Śadaiyam* festival every year the God is to be taken out in procession without fail. We, of the

(*) These are symbols used for various fractions which are not decipherable.

* Local guardian deity—a form of Bhairava.

† *piḍi*—as much as can be held in the hollow of the palm.

‡ *Madhyasta*, the secretary to the assembly who recorded all its transactions and maintained strict neutrality in politics.

§ A brahmin who has performed the *sóma* sacrifice.

‖ An unknown personage.

¶ *Ádiviḍangadévar*.

** Does this refer to the two *Samkránti* festivals at the solstices and the two *Viṣus* at the equinoxes in the months of Cittirai and Aṟpaśi ?

assembly of Vikkiramakésari-Caturvédimangalam, agreed to this provision for the remuneration of the temple servants * and the expenses connected with divine service and had this inscribed on stone, at the command of Kéttiran Uttamacóḷan, of Kéraḷàntaka nallúr, who administers and conducts settlement operations in this *náḍu* (province). ... ...
... ... (to this effect) I, Śéndan Śankara bhaṭṭan by name, messenger of Tirupputtúr bear witness. To this effect I, Pipparai Akkiśanma by name, a kramavittan † bear witness. To this effect I, Kàviṭṭan na...ma......... Tṛvikrama bhaṭṭan by name, bear witness. To this effect, I, Tiruvaranga Nàràyaṇan by name, a kramavittan of Neṛkunṛam, bear witness. To this effect I, Tṛvikramabhaṭṭan by name, native of Nambúr nàḍu, bear witness. To this effect I, Àtréya Nàràyaṇan Chandràbharaṇan bear witness. To this effect ... ...
... ...
7. ... ... I, Śólaipparàn by name, a kramavittan of Védagómapuram ‡, bear witness. To this effect I, ... koṇḍa by name, a kramavittan, bear witness. To this effect I, Śridharan, by name a kramavittan and a *vaṭṭamaṇi* (?) bear witness. To this effect, I, Tiruvarangan, by name, a kramavittan and a *vaṭṭamaṇi* (?), bear witness. Whereas, this document was lost, and the village, called Núṛṛuvéli and held by the *pramánikkan* (title-holder in whose name the sale deed is drawn),
8. had become overgrown with jungle and the tank had breached, in order to clear the land and repair the tank, the temple-officials of the God reported to the members of the *Perunguṛi Sabhá* at Vikkiramakésari Caturvédimangalam; we, the said members of the *Sabhá*, convened an assembly on the bund of the tank, at which all members assembled without exception, decided what repairs should be effected by the temple servants and after
9. cancelling the old-name of this village and renaming it Pàśúr-Nangai-Nallúr after Pàśúr-Nangaiyàr, the mother of Muḍikoṇḍa-Cóḷa Viḷupparaiyar also called Pàḷúr Ambalattàḍi §, a military commandant and chief of Uttamacóḷanallúr and renaming the village tank Attàṇippéreri ||, have sold this Pàśúrnangainallúr as tax free. We have newly decided that these lands in this village should continue to provide for the worship of the idol being conducted in accordance with the previous *nivandam*, ¶ and that the expenses of taking out the God in procession during the *Cittirai* festival and the seven days of the *Árdrá* festival and for the *Tirttamáḍutal* ** on the last day should also be met from the same source. Since no provision has been made for the holy-persons who invoke God and chant with all humility the *Tiruppadiyam* hymns in His praise in the presence of this idol, these
10. four *Aḍikaḷmár* who invoke God by chanting the *Tiruppadiyam*, will receive from the same source two *túṇis* daily at one *padakku* of paddy each daily, and 12 *káśus* at the ràte of 3 *káśus* each per annum. When the members

* *Nivandam.*
† One who is versed in the *Krama* method of reciting the Védas.
‡ Reads 'Duvédaikómpuram'.
§ *Ambalattáḍi* is the Tamil equivalent of Naṭaràja.
|| Lit. the Great lake of the *Attáṇi*, or assembly hall.
¶ Provision for the expenses connected with the divine service.
** On the *Tirttamáḍutal* day, the sacred trident carried in front of the idol is dipped in water which is regarded as equivalent to bathing the idol.

of the *Sabhá* and the temple officials requested Śikàruḍaiyàn-tàyan-Aḍikaḷ, the officer who performs the duties of Superintendent and examiner of accounts in the *Náḍu* as a deputy in the name and under the orders of Sénàpati Mudikoṇḍacóḷa Víḷupparaiyar, and he in turn conveyed to the Great person the request that the lands in this village included in this grant, should be tax-free, and should be rendered cultivable after they had been cleared of jungle and the tank repaired ... ... should be inscribed on this stone, it was in the 10th year (of the king that this was inscribed).

11. For this God, (we purchased) lands covered with sand * in this village, measuring one *má* half *káṇi* and odd, and lying to the east of the Pratipatita sútram(?), south of the Àdítavati † and situated in the first square of the first small channel. These lands are to be converted into a flower garden for the temple. For the purchase of these lands in the holy name of our Caṇḍéśvara déva we paid 2 *káśus*. On these lands the members of the *Sabhá*, themselves are to pay the royal taxes ... ...

12. 4 *káśus* on account of tax which was paid as *iṛaikával* ‡ after the taxes on this land had been reduced. Vàsudévan Śrídharan, of Kóṭṭúr in Tirunàraiyúr nàḍu of Kṣatriyasikhàmaṇi vaḷa nàḍu, gave this (?) money and made this agreement. It was in this year under the orders of the *Sabhá* that this was inscribed thus on stone ... ..."

Inscription No. 91.

Place:—Kuḷattúr Taluk—Nàrttàmalai. On the rock to the east of the Tirumalaikkaḍambar temple.

Dynasty and King:—Cóḷa—Ràjaràjakésarivarman also called Ràjaràjaḍéva (Ràjaràja I). The inscription begins with the *praśasti* of the king commencing with the words *Tirumakalpóla.*

Date:—Twenty-eighth year of the king, corresponding to 1012–13 A. D.

Language and Script:—Tamil—incomplete—11 lines extant.

Translation:—

"In the 28th year of Śri Ràjaràjadévar also called Śri Kóviràjakésaripanmar (King Ràjakésarivarman) who, believed that he possessed *Perunilaccelvi*—Goddess of the Great Earth and *Tirumakal*—Goddess of wealth and who, during a life of ever increasing glory, was pleased to destory the enemy's fleet in the Kàndaḷúr roadstead, conquered with his mighty army, intrepid and victorious in great battles, Véṅgai nàḍu (Véṅgi nàḍu), Gaṅgapàḍi, Nuḷambapàḍi, Tadikaipàḍi (Taḍigaivaḷi), Kuḍamalai nàḍu (Coorg) Kollam and Kaliṅgam, and who, was famed in all quarters as the conqueror of Ceylon and Ilaṭṭapàḍi (Iraṭṭapàḍi) "the seven and a half lakh country", and was pleased to deprive the Śeḷiyar (Pàṇḍyas) of their splendour while

* *Maṇaliḍunilam.*

† Àdittavati—a road or channel of that name.

‡ *Iṛaikával*—Capitalized sum paid to the assembly in commutation of the annual taxes on land.

far-famed Udagai (fortress) was still flourishing: We, the members of the town assembly of Teluṅgakulakalapuram* in the Aṇṇalvàyil kúṟṟam of Kónàḍu in Kéralàntakavaḷanàḍu, gave the wet-lands called Médivayal and the Araṅgan éri tank which is included therein, to provide remuneration for five persons including the drummer Araṅgan by name and his men, and Araṅgan Àlan, who shall beat the drum without fail in the presence of the Mahàdéva of Malaikkaḍambúr within our jurisdiction that has been fixed by perambulating the bounds with a cow-elephant.† The eastern boundary of this land (is to the west of) Noccivaya(l) ... ...
... ..."

Inscription No. 92.

Place:—Kuḷattúr Taluk—Tiruviḷàṅguḍi—On the south wall of the central shrine in the ruined Śiva temple.

Dynasty and King:—Cóḷa—Ràjaràjakéśarivarman also called Ràjaràjadéva (Ràjaràja I). The inscription begins with the *praśasti* of the king commencing with the words *Tirumakaḷpóla.*

Date:—Twenty-eighth year of the king, corresponding to 1012–13 A. D.

Language and Script:—Tamil—incomplete—seven long lines extant.

Translation:—

"Hail! Prosperity! In the 28th year of Śri Ràjaràjadéva also called Śri Kóviràjakésaripanmar (King Ràjakésarivarman) who, believed that he possessed *Perunilaccelvi*—Goddess of the Great Earth and *Tirumakaḷ*—Goddess of wealth, and who, during a life of ever increasing glory was pleased to destroy the enemy's fleet in the Kàndaḷúr roadstead, conquered with his mighty army, intrepid and victorious in great battles, Véṅgainàḍu, Gaṅgapàḍi, Nuḷambapàḍi, Taḍigaivaḷi, Kuḍamalainàḍu (Coorg) Kollam, and Kaliṅgam; and who was famed in all quarters as the conqueror of Ceylon and Iraṭṭapàḍi "the seven and a half lakh country"; and was pleased to deprive the Śeḷiyar (Pàṇḍyas) of their splendour while far famed Udagai (fortress) was still flourishing: The settlement of lands that we, the *sabhaiyár* effected for the *Kṣétrapálar*‡ in the temple of Tiruvanni Uḍaiyàr §—the God of Tíruviṟaiyànkuḍi, a part of Vikkirama-késari-Caturvédimaṅgalam, *a brahmadéyam* in the Uṟattúr kúṟṟam of Kónàḍu in Kéraḷàntakavaḷanàḍu:—The boundaries of the wet-lands,

* Modern Nártamalai. Teluṅgakulakálan, meaning the enemy of the Telugu dynasties, was the title of Rájarája I. See K. A. N. Sastry, Cóḷas p. 225. The town took its name from this title.

† *Piḍi-naḍanda-ellai*—See Tiruválaṅgáḍu plates. S. I. I. III, iii.—'*piḍi-súḻndu-piḍákai-naḍappikka*' in the Tamil part of the grant and '*Kariṇi-brahmaṇádikam*' in the Sanskrit part. Two officers and a third, perhaps a non-official, were appointed to superintendent the demarcation of the boundaries of a village granted by royal order. They perambulated the boundary preceded by a cow-elephant and as landmarks they planted stones or *kaḷḷi* (Euphorbia antiquorum). The celebrated Leyden grant of Ánaimaṅgalam mentions that the first signatory, a revenue officer, was present with the *náṭṭár* when this ceremony took place, and that the second signatory rode the elephant.

‡ Guardian deity of the place—Bhairava.

§ The Lord of the sacred *Vanni* tree (Prosopis spicigera).

rendered arable and called Ràjaràja vayakkal, reclaimed and rendered cultivable for the *Kṣétrapálar* in a place that up to this day was never known to have been under cultivation, even from the time when Uttama-Cōḻan, the *Kettiran* (Kṣétran—Lord of the land) and the chief of Kéraḷàntakanallúr who, administers and conducts settlement operations in this *náḍu*, made Tiruviṛaiyankuḍi a *dévadánam* village* are:—the eastern boundary lies to the west of the channel that runs up to the eastern extremity of the *dévadánam* lands, the southern boundary to the north of the Uttama-Cóḻa channel which starts from the Paraméśvara channel and runs east, the western boundary to the east of the *máṇabhógam* (service tenure) lands assigned as provision for service to the God of Tiruviṛaiyànkuḍi, and the northern boundary to the south of the channel which starts from the Paraméśvara channel and runs east up to the *dévadánam* lands. With the lands lying within these four great bounds thus fixed, comprising three *varvais* (plots ?) and not excluding the cultivated lands measuring nine *mávarai munthirikai* ($\frac{9}{20} + \frac{9}{320} = \frac{153}{320}$) and the land which is given for seed-beds, for the above wet-lands, of which the eastern boundary lies to the west of the Vikkiramakésari channel of the *dévadánam* lands, the southern boundary to the north of the old *úr-nattam* of Tiruviṛaiyànkuḍi, the western boundary to the east of the Paraméśvara channel, and the northern boundary to the south of the *dévadánam* lands, and lying within these four great bounds thus fixed and measuring one *má araikkáṇi* ($\frac{9}{160}$); in all lands measuring *araìyé-araimá-araikkáṇi-munthiri* ($\frac{171}{320}$), the *Śiva bráhmaṇas* shall make offerings to the *Kṣétrapála* in this temple—offerings of cooked rice with six *náḷis* of rice for all the three *sandhis* daily, at the rate of two *náḷis* at each service, three offerings of cooked vegetables for the three *sandhis* daily, at the rate of one offering of cooked vegetable at each service, one and a half *náḷis* of ghee daily, at the rate of half a *piḍi* of ghee at each service, 1½ *náḷis* of curd daily at the rate of one *uri* of curd at each service, and six areca nuts and twelve betel leaves daily, at the rate of two areca nuts and four betel leaves at each service—light six *sandhi* lamps for the three *sandhis*, at the rate of two *sandhi* lamps at each service, and keep one lamp alight always. These *Śiva bráhmaṇas* themselves, taking possession of these lands shall conduct all the services to the *Kṣétrapálar* in this great temple, as long as the moon and sun endure. Should there be any default in the performance of the specified ceremonies in this temple they shall provide double (?) the daily rate ... ..."

Inscription No. 93.

Place :—Tirumayam Taluk—Cittúr—On the south wall of the Tiruvagníśvara temple.

Dynasty and King :—Cóḻa—Ràjaràjakésarivarman also called Ràjaràjadéva—(Ràjaràja I). The inscription begins with the *praśasti* of the King commencing with the words *Tirumakaḷpóla*.

Date :—Lost.

* Refers to P. S. I. 90.

Language and Script :—Tamil—23 lines—the first half of all the lines are built in—The inscription is incomplete.

Translation* :—

"(Hail! Prosperity!) In the .... of Śri Ràjaràjadéva also called Śri Kóviràjakésaripanmar (King Ràjakésarivarman) who, (believed that he possessed *Perunilaccelvi*—Goddess of the great earth and (*Tirumakaḷ*—Goddess of wealth), who, during a life of ever increasing glory, was pleased to destroy the enemy's fleet in the Kàndaḷúr roadstead, conquered with his mighty army, intrepid and victorious in great battles, (Véṅgainàḍu, Gaṅgapàḍi), Nuḷambapàḍi, (Taḍigaivaḷi, Kollam) Kàliṅgam, and Kuḍamalai nàḍu (Coorg) (and who, was famed in all quarters as the conqueror of Ceylon and Iraṭṭapàḍi 'the seven and a half lakh country'); (and was pleased to deprive the) Śeḷiyar (Pàṇḍyas) of their splendour while far-famed Udagai (fortress) was still flourishing.

... ... living in Siṟṟaiyúr
... ... of Kéraḷàntakavaḷanàḍu
... ... of the *Maṟavar* caste of the village, Śo-
... ... *Atti* ... ...
... ... *Pala kuṭṭa* ... ...
... ... Pàlúr Paṭṭa(n)
(his) brother a..............
and ——— this
and ——— of Pàḷúr
and nephews ——
(pouring water on the?) hands of the *Paramésvara* of Tiruvagnísvaram of this (Siṟṟai)yúr (?)
... ... so long as the moon (and sun endure) (for a *sandhi* lamp) in the inner shrine (?) ... ...
and for a lamp to be kept alight always were given 50 sheep ... ..."

Inscription No. 94.

Place :—Tirumayam Taluk—Cittúr—on the south wall of the Tiruvagnísvara temple.

Dynasty and King :—Cóḷa—Ràjaràjakésarivarman also called Ràjaràjadéva—(Ràjaràja I). The inscription begins with the *praśasti* of the King commencing with the words *Tirumakaḷpóla*.

Date :—Lost.†

Language and Script :—Tamil—18 lines, many of them defaced.

Translation :—

"Hail! Prosperity! In the ......6th(?) year of Śri Ràjaràjadévar also called Śri Kóviràjakésaripanmar (King Ràjakésarivarman), who believed that he possessed *Perunilaccelvi*—Goddess of the Great Earth and *Tirumakaḷ*—Goddess of wealth, who, during a life of ever increasing glory, was pleased to destroy the enemy's fleet in the Kàndaḷúr roadstead, conquered with his mighty army, intrepid and victorious in great battles, (Véṅgainàḍu),

* With words supplied.

† The first word indicating the first figure in the date is lost. Probably the date intended is the 26th year. The reading here is "... ... ... பதாருவது."

Gaṅgapàḍi, Nuḷambapàḍi, Tadigaiviḷi(vaḷi), (Kuḍamalainàḍu), Kollam, and Kaliṅgam; and who was famed in all quarters as the conqueror of Ceylon and (Iraṭṭapàḍi 'the seven and a half lakh) country'; and was pleased to deprive the Śeḷiyar (Pàṇḍyas) of their splendour while far-famed Udagai (fortress) was still renowned: Puliyúr Kíḷavan (Headman) of Puliyúr in ... ... nàḍú gave to the (*Paraméśvara*) of Tiruvagníśvaram (in Sir̤raiyúr, a *brahmadéyam* of Kúḍalúr nàḍu) in Kéraḷàntakavaḷanàḍu, a lamp to be kept alight always as long as the moon and sun endure in the inner sanctuary of the *Paraméśvara* of Tiruvagníśvaram, and to light this one lamp he gave twenty-five cows, from which, ... daily ... ... by the *uḷakku* ... ... of ghee amounting to seven *náḻis* and one *uri* of ghee monthly ... ... 1 such lamp. ... ...
These which were kept in the temple at Koḍumbàḷúr ... ...
We, the *Śrikóyil Uḍaiyár* (priests) of this great temple received these cows ... ... We, the said *Śrikóyil Uḍaiyar* of this great temple ... ... Subrahmaṇyan also called ... ... (a)ḍikaḷ Munnúr̤ruvan, ... and Sahasran Subrahmaṇyan. May this be under the protection of the Màhéśvaras."

Inscription No. 95.

Place:— Tirumayam Taluk— Cittúr. On the east wall of the Tiruvagníśvara temple.

Dynasty and King:—Cóḷa—Parakésarivarman Ràjéndra Cóḷadéva (Ràjéndra I). 1012–1044 A. D.

Date:—3rd year of the king, corresponding to 1014–1015 A. D.

Language and Script:—Tamil. Incomplete and defaced in parts. 17 lines extant.

Translation:—

"Hail! Prosperity! 3rd year of Śri Ràjéndra Cóḷa Dévar also called Kó-Parakésaripanmar—dedication to the *Paraméśvarar* of Tiruvagníśvaram temple in Śir̤raiyúr, a *brahmadéyam* village in Kéraḷàntakavaḷanàḍu: I, Àṭṭan Kaṇṇan of Śiṟuveṇkunṟam, a Veḷḷàḷan of Koḷuntikkúr̤ram in Kéraḷantakavaḷanàḍu, gave 2 lamps to be kept alight for ever to this *Paraméśvara* of Tiruvagníśvaram. These two lamps shall be kept alight as long as the moon and sun last. We, the members of the village assembly received these two lamps and six *káśus*. Of the Śiva brahmins in this temple, we, Pàr̤ralai Kàḍaṅ also called Munnú(r̤ruvaàcàryan?) and his coparceners received 1 *káśu*; ... ... Munnúr̤ruvan and his coparceners received 1⅛ *káśu*, I, Sahasran Subrahmaṇyan received 1 *káśu*; I, Subrahmaṇyan ... ..."

Inscription No. 96.

Place:—Kuḷattúr Taluk—Tiruviḷàṅguḍi—on the wall of the ruined Śiva temple.

Dynasty and King:—Cóḷa—Parakésarivarman Śri Ràjéndra Cóḷa déva (Ràjéndra I). 1012–1044 A. D. Begins with the *praśasti* commencing with the words "*Tirumannivaḷara.*"

Date :—(Sixth) year of king (1017-18 A. D.)*

Language and Script :—Tamil—Incomplete—3 long lines of 3 sections extant.

Translation :—

"Hail! Prosperity! In the (6)th year of the Lord Śri Ràjéndra Cóḷa dévar also called Śri Kó-Parakéśarivarman who, during a life of continuing glory†, during which he rejoiced that while increasing good Fortune ever attended him, the Goddess of the Great Earth, the Golden Goddess of Victory and the Goddess of Fame had become his chief queens, with a mighty and war-like army, conquered Iḍaituṟainàḍu[1], Vanavàśi[2] which was encircled by a continuous belt of forest, Koḷḷippàkkai[3] the ramparts of which were surrounded by *śuḷḷi*‡ trees, Maṇṇaikkaḍakkam[4], the fortifications of which were unapproachable; captured the crown of the Kings of Ceylon in the tempestuous seas, the exceedingly beautiful crowns of their queens, the *Sundaramuḍi* (Crown of the Pàṇḍyas) and the garland of Indra which the Pàṇḍya had entrusted to them (the Kings of Ceylon), and the whole of Ceylon in the south seas; seized the family heirlooms of the Kéraḷa King (who was famed) for his *eṛipaḍai* or missiles of war(?), including the celebrated crown and the *Śeṅgatirmálai*§; took many ancient islands, strongly guarded from time immemorial by the waves the roar of which resembled booming conches;[5] captured the crown of pure gold worthy of the Goddess of wealth that had been deposited by Paràśuràma who, provoked to war, had overcome the Kings twenty-one times, in Śàntimattívu[6], because of the strength of its fortress; captured the "seven and a half lakhs" of Iraṭṭapàḍi[7], a natural strong hold, and vast quantities of treasure‖, and

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* The figure '6' supplied by the Editor of the inscriptions in the Text cannot be correct, since the conquests mentioned in the *praśasti* end with the Cáḷukya wars, (1021-22 A. D.—Prof. K. A. N. Sastry—Cóḷas, I, p. 244). The earliest possible date for the inscription is therefore the 9th or 10th year of the king's reign.

† Reads "நெடிதய(லூ)ழியுள்.

[1] Iḍaiturainádu, (Eḍedore 2000), "was a stretch of country between the rivers Kṛṣṇá on the north and Tuṅgabhadra on the south comprising a large part of the present Raichur District". Fleet E. I. XII, pp. 295-96.

[2] Baṇavásе—(Baṇavášе 12000) part of the W. Calukya Kingdom and "long celebrated as the centre of Kadamba power"—was to the north of the Tuṅgabhadra—K. A. N. Sastry, Cóḷas, I, p. 237.

[3] Koḷḷippákkai—" was doubtless, Kulpak, about 45 miles north-east of Hyderabad, 'invariably termed Koḷḷipáka in inscriptions"'. Journ. of Hyderabad Arch. Soc. 1916, pp. 14, ff, also I. A. XI, IV, pp. 213-15.

‡ *Śuḷḷi*—the meaning is doubtful.

[4] Maṇṇaikkaḍakkam—Mányakhéṭa (Malkhed), according to Prof. K. A. N. Sastry (Cóḷas Vol. I, pp. 236-7), was on the north of the river Tungabhadra and was the capital of the Cáḷukyas before Kalyáṇi.

§ Lit.—'Garland emitting red rays'—probably a garland of rubies.

[5] The Maldives—K. A. N. Sastry, Cóḷas, I, p. 242.

[6] Apparently an island in the Arabian sea. K. A. N. Sastry—Cóḷas, I, p. 242.

[7] See Rájarája's inscription above (Ins. 83).

‖ The text has here "*nava-nidik-kulap-peru-malai-kaḷum*" which Hultzsch translates "the principal great mountains (which contained) the nine treasures of Kubera", understanding this independently of the Raṭṭapáḍi campaign. Prof. Nilakhanta Sastri thinks that "the whole expression is a rhetorical way of stating that much treasure fell into the hands of Rájéndra. '*Kula-peru-malaikaḷ*' suggest by recalling the *Kulaparvatas* of legend, the vastness of the treasure; and '*navanidhi*', though usually employed of the insignia of *Kubéra*, is introduced here to suggest the variety of the treasures of the Cáḷukya monarch." See K. A. N. Sastry—Cóḷas, I, p. 245, ff. 3.

destroyed the inestimable reputation of Jayasimha[8] who, out of fear and to his great disgrace, turned his back at Muyaṅgi[9] and hid himself: the sale deed executed ... ... by us, the members of the great assembly of Śri Vikkiramakésari-Caturvédimaṅgalam, a *brahmadéyam* village in the Uṛattúr kuṛṛam of Kónàḍu in Kéraḷàntakavaḷanàḍu:—We of the *Sabhá* sold the hamlet of this village, to the God Caṇḍésvara, the *múlabṛtya* (chief servant and steward) of the God Tribhuvanapati who was pleased to take his abode under the sacred *Vanni* tree* in Tiruviṛaiyànkuḍi village ... ..."

Inscription No. 97.

Place:—Àlaṅguḍi Taluk—Vàràppúr—Agastíśvara temple—on the south wall of the south *prákáram*.

Dynasty and King:—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjéndra Cóḷa Déva.

Date:—Fourteenth year—month of Kanni; tenth day of dark fortnight—a Tuesday on which the moon was in conjunction with *Róhiṇi*, probably Tuesday 12th July 1026 A. D.†

Language and Script:—Tamil—12 lines.

Translation:—

"Hail! Prosperity! In the 14th year of Tribhuvanaccakravartikaḷ Śri Ràjéndra Cóḷa Dévar, in the month of *Kanni*, on the tenth day of the dark fortnight, a Tuesday when the moon was in conjunction with the asterism *Róhiṇi*, we, Vikramacóḷa-mípoḷil-nàṭṭu Véḷàn also called Túṇanṛàn Piḷḷàn of Kóyilnallúrkkóyilúr in Tenmípoḷil nàḍu of Jayasiṅgakulakàlavaḷanàḍu, and Marundi Àṇḍavaḷ, a dancing girl in the great temple of the Lord, the *Náyanár* of Tirukkunṛàkkuḍi, and under his protection, jointly drew up the following deed:—

Whereas, Véḷàn Túṇinṛan of Kyóilnallúrkkóyilúr, Véḷàn, and Tirumaḷapàḍi Kúttan, these three parties had purchased, and been in enjoyment of Maṛamaḍakki nattam, the wet-lands and tank, the dry lands, the tamarind trees in the inlet of the Peṛṛàḷ éri tank, and all other properties therein; whereas, later Véḷàn Túṇanṛàn, our father, disagreed with us, and sold his third share to various parties, and whereas, we bought back this share as our joint property with the said Marundi Àṇḍavaḷ's money, ‡

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[8] Jayasimha, successor of Vikramáditya V, the Western Cáḷukya King.

[9] Muśaṅgi or Muyaṅgi—Possibly Uccaṅgidrug in the Bellary district. (S. I. I. ii, p. 94–95, n.) or perhaps Maski (K. A. N. Sastry Cóḷas, I, p. 246, ff. 1).

* Prosopis spicigera.

† Tuesday July 12th 1026 A. D., the date given in 'the Chronological List of Inscriptions in the Pudukkóṭṭai State', was the tenth day of the dark fortnight in the month of *Kaṛkaṭakam* (*Áḍi*), the *tithi* ending at 8 hours 25 minutes after sun-rise, and not in the month of *Kanni* the month given in the texts. On 12th July 1026 A. D. the moon was in conjunction with the *Róhiṇi* asterism. The data supplied do not fit any day in the 14th year of Rájéndra III who ruled between 1246 and 1279 A. D. Rájéndra II ruled between 1052 and 1064 A. D. and his rule therefore did not extend to 14 years. It is not usual for the wrong month to be cited, as the wrong year sometimes is. Still, the data supplied are not clear and the date cannot be fixed definitely in the reign of either Rájéndra I or Rájéndra III.

‡ *śomamáka vilai koṇḍu.*

ve, the said Túṇanṟàn Piḷḷàn also called Vikramacóḷa-mípoḻil-nàṭṭu Véḷàn and Marundi Àṇḍàḷ, in virtue of the sale deed executed in our favour, gave this property as *dévadánam* to the *Náyanár* who abides in Tiruvagattíśvaram as the Lord of Varàppúr, pouring water on the hands of the idol, and had this inscribed in the holy temple.

... ... to the Lord, Tiruvagattíśvaramuḍaiyàr ... ... these lands thirty-five *más* ... ... and the bronze idol weighing two thousand *palams* ... ..."

Inscription No. 98.

Place:—Kuḷattúr Taluk—Triviḷàṅguḍi—on the north wall of the ruined Śiva temple.

Dynasty and King:—Cóḷa— Śri Ràjéndra Cóḷa Déva also called Parakésarivarman (Ràjéndra I, 1012–1044 A. D.). Begins with the *praśasti* commencing with the words "*Tirumannivaḷara.*"

Date:—Fourteenth year of King (1025–26 A. D.).

Language and Script:—Tamil—Incomplete—5 long sections extant. The *praśasti* beginning with the words '*Tirumannivaḷara*' is complete and gives more details than is given in inscription No. 95 above.

Translation:—

"Hail! Prosperity! In the 14th year of the Lord Śri Ràjéndra Cóḷa Dévar also called Kó-Parakésaripanmar who, during a life of continuing glory*, during which he rejoiced that while increasing good Fortune ever attended him, the Goddess of the Great Earth, the Golden Goddess of Victory and the Goddess of Fame had become his chief queens, with a mighty and warlike army, conquered Iḍaiturai nàḍu,[1] Vanavàśi[2] which was encircled by a continuous belt of forest, Koḷḷippàkkam[3] the ramparts of which were surrounded by *śuḷḷi* trees, Maṇṇaikkaḍakkam[4], the fortifications of which were unapproachable; captured the crown of the Kings of Ceylon in the tempestuous seas, the exceedingly beautiful crowns of their queens, the *Sundaramuḍi* (Crown of the Pàṇḍyas) and the garland of Indra, which the Pàṇḍya had entrusted to them (the Kings of Ceylon) and the whole of Ceylon in the transparent sea; who seized the family heirlooms of the Kéraḷa monarch famed for his *eṟipadai* or missiles of war (?), including the celebrated crown and the *Śeṅgatirmálai*; took many ancient islands, guarded from time immemorial by the mighty waves the roar of which resembled booming conches[5]; captured the crown of pure gold worthy of the Goddess of Wealth that had been deposited by Paraśuràma who, provoked to war, had uprooted the Kings twenty-one times, in Sàntimattívu[6], because of the strength of its fortress; captured the "seven and a half lakhs" of Iraṭṭappàḍi[7] a natural stronghold, and vast quantities of treasure, and destroyed the inestimable reputation of Jayaśiṅgan[8] who, out of fear and to his great disgrace, turned his back at Muyaṅgi[9] and hid himself;

* Reads "கெடிமுதிழியுள்."

[1]—[9] For explanations, and topography of places mentioned up to this point (where the introduction of a previous inscription ends) see the foot-notes to inscription No. 96.

who seized Śakkarakóṭṭam[10] the warriors of which were brave, Maduramaṇḍalam which he destroyed in a trice*, the prosperous city of Nàmaṇai kóṇai, which was full of flower gardens, Pañcappaḷḷi whose warriors were full of fury, Màśuṅidéśam with its greenfields,[11] quantities of family heirlooms of various shapes and hues after capturing Indirata (Indraratha)[12] of the ancient race of the moon, together with all his family, at the battle of the renowned city of Ádinagar, Oḍḍaviṣaya protected by impenetrable forest[13], the good Kóśala nàḍu where Brahmins assembled, Taṇḍabutti (Daṇḍabukti) in whose gardens bees swarmed, which land he acquired, after destroying Danmapàla (Dharmapàla)[14] in a fierce battle, far-famed Takkaṇa-làḍam[15] which he occupied after quelling Raṇaśúra, Vaṅgàḷadésam[16] where it rained incessantly whence Góvindacandan (Góvindachandra) fled after dismounting from his elephant, elephants of rare strength, women and treasure after having been pleased to put to flight the strong Mayipàla (Mahipàla)[17] together with Śaṅgu who wore the anklet of valour[18], Uttira-Làḍam[19] on the shore of the wide ocean which produces pearls; and the Ganges whose rippling waters bearing fragrant flowers dashed against the bathing ghats; and who having sent out many ships in the midst of the rolling sea and having captured Śaṅgiràma-vijaiyottuṅgapanman (Saṅgràma-vijaiyottuṅga-varman)[20], the King of Kiḍàram[21], together with the elephants in his glorious army, seized the heap of treasures, which (that King) had amassed; captured the

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[10] Śakkarakkóṭṭam has been identified with Cakrakóṭya which is mentioned in a Nágavamśi copper-plate grant from Bastar State dated 1065 A. D., and probably corresponds to the modern Citrakúṭa or Citrakóṭa, 8 miles from Rájápura where the copper-plates were found. Rájápura, the capital of Bastar, is 22 miles north-west of Jagadálpúr, on the bank of the Indrávati river—(E. I. ix, pp. 178-9). K. A. N. Sastry, Cóḷas, I, p. 250.

* This is Prof. K. A. N. Sastry's rendering. Hultzsch translates it as "whose forts (bore) banners which (touched) the clouds." Mr. Sastry says that this has no support from the text. See Cóḷas, I, p. 248, foot-note. The more common reading is '*mudir-paḍa-vallai*' which means 'quickly destroyed' (*mudir paḍa* = to be destroyed, *vallai or vallé* = quickly). Hultzsch probably took '*mudir*' to be '*mudiram*' (= cloud) and '*vallai*' as meaning 'fort.'

[11] "Śakkarakóṭṭam and the places that follow up to Máśuṇi déśam probably lay to the north-west of the Véṅgi Kingdom. (Prof. K. A. N. Sastry—Cóḷas, I, p. 250).

[12] "Possibly the same as the opponent of Bhója of Dhárá mentioned in the Udaipúr inscription." (Prof. K. A. N. Sastry—Cóḷas, I, p. 250–1).

[13] Oḍḍaviṣaya = Orissa.

[14] "Most probably Daṇḍabukti 'was the march-land between Orissa and Bengal', (R. D. Banerji—Pálas of Bengal—p. 71), and its ruler Dharmapála, of whom we know nothing more than his name, may have been a relative of Mahipála, the powerful *Pála* ruler of Bengal"—K. A. N. Sastry—Cóḷas, I, p. 251.

[15] Southern Rádha country in Bengal.

[16] Bengal.

[17] "The language of the Tamil inscription appears to suggest, what seems likely even otherwise, that Mahipála had a sort of supremacy over the other chiefs named in this context and that the overthrow of Dharmapála, Raṇasúra, and Góvindachandra led to the final struggle in which Mahipála was captured together with another person called Śaṅgu, perhaps his commander"—Prof. K. A. N. Sastry—Cóḷas, I, p. 252.

[18] *Tòḍu-kaḻar-śaṅgu—Kaḻal* = the anklet given as a token of honour to a warrior.

[19] "Northern Rádha—Láḍa (Rádhá) was the ancient name of a part of Bengal, which was bounded on the north by the Ganges, the divisions of Bengal across the river being known as Mithila and Varéndra" Prof. K. A. N. Sastry—Cóḷas, I, p. 252.

[20] Hultzsch recognises Saṅgráma Vijayóttuṅgavarman as the successor of Mára-Vijayóttuṅgavarman of the Leyden grant.—S. I. I. ii, 20.

[21] Kiḍáram or Kaḍáram—Kedah on the west coast of the Malaya Peninsula. (Prof. K. A. N. Sastry—Cóḷas, I, p. 263–64).

*viccatara tórana** at the "wargate" of the defeated enemy's great city, Śri Viśaiyam[22] with the "jewelled wicket-gate" splendidly adorned and the gate of "large jewels", the port of Pannai (Paṇṇai)[23], the ancient Malaiyúr[24] with the strong mountains for its rampart, Màyiruḍiṅgam[25] surrounded by the deep sea as by a moat, Ilaṅkàsópam (Laṅkàsóka)[26] undaunted in fierce battles, Màppappàḷam,[27] protected by deep water, Mévílibaṅgam (Mévíḷímbaṅgam)[28], protected by strong walls, Vaḷaippantúr with its cultivated lands and jungle(?); Talaittakkólam[29], praised by great scholars, Màdamàliṅgam[30], unshaken by great and fierce battles, Ilamuri-déśam[31], the strength of which grew more formidable in war, Mànakkavàram[32], in the extensive flower gardens of which honey was collecting, and Kaḍàram fierce and strong, which was protected by the deep sea: As a gift to the Mahàdéva of Tiruviṛaiyànkuḍi, a part of Vikramakéśari Caruppédimaṅgalam (Caturvédimaṅgalam) a *brahmadéyam* village in the Uṛattúrkúṛṛam of Kérḷàntakavaḷanàḍu, Saṅgan Kúttan of Erumal in Tiruvàli nàḍu of Ràjéndrasiṅgavaḷanàḍu,† a *pañcavaḍakkaik-kólan*(?) in the establishment of Lord Sri Ràjéndra Cóḷadévar, deposited 24 *káśus* in the treasury of this God to keep a lamp alight for ever. May these twenty-four *káśus* be protected by the Màhéśvaras. For one evening lamp, suitable for the sacred presence, Nàrppatteṇṇàyira brahmàràyan also called Víranàràyaṇattu Amudan ... ... Àḻvàr (God) ... ... *paṇa*(?) ... ..."

Inscription No. 99.

Place :—Kuḷattúr Taluk—Parambúr—on north wall of central shrine in the Cóḷíśvara temple.

Dynasty and King :—Cóḷa—Parakésarivarman—Uḍaiyàr Ràjéndra Cóḷadéva (Ràjéndra I). 1012–1044 A. D. Begins with the *praśasti* of the King commencing with the words "*Tirumannivaḷara*".

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* *Viccátara tórana*—an arch or festoon.

22 Sri Vijaya—The kingdom of Palembang on the east coast of Sumatra. (Prof. K. A. N. Sastry—Cóḷas, I, p. 258 and 259).

23 Pani or Panei on the east coast of Sumatra. (K. A. N. Sastry—Cóḷas, I, p. 259).

24 A principality at the southern end of the Malaya Peninsula, and on the northern shore of the old Singapore Strait. (K. A. N. Sastry—Cóḷas, I, p. 259–60).

25 "This place is quite obviously the same as *Ji-lo-ling* mentioned by Chaw-Ju-kua among the dependencies of Śri Vijaya ... ... Coedès has proved by decisive epigraphical evidence that Kia-lo-hi is the same place as Grahi in Jaiya and that consequently Ji-lo-ting (yiru-diṅgam) which formed one of the northern dependencies of Śri Vijaya must be sought somewhere in the region of Jaiya towards the centre of the Malaya Peninsula"—Cóḷas, I, p. 260.

26 Situated to the south of the state of Kedah in the Malaya Peninsula. (K. A. N. Sastry—Cóḷas, I, p. 260).

27 Máppappáḷam was in the region of the isthmus of Kra though its exact location is uncertain. (Prof. K. A. N. Sastry—Cóḷas, I, p. 260–61).

28 Méviḷibaṅgam and Vaḷaippaṅdúru have not been identified.

29 A place on the west coast of the Malaya Peninsula probably Takopa, south of the isthmus of Kra—Prof. K. A. N. Sastry, Cóḷas, I, p. 262.

30 "Can be easily recognised in the name Tan-ma-ling, which figures in Chan-Ju-kuás list of dependencies of San-fo-tsi". Coedes says that "the country of Támaraliṅga and Lankáśuka or perhaps both occupied the peninsula in all its width and faced the Gulf of Siam as well as the straits"—(K. A. N. Sastry, Cóḷas, I, pp. 262-63).

31 The northern part of the island of Sumatra. (K. A. N. Sastry, Cóḷas, I, p. 263).

32 These are the Nicobar islands.

† This *vaḷa náḍu* (province) comprised the Taluks of Kumbakonam, Mannargudi, Mayavaram, Nannilam, Shiyali, Tanjore, Trichinopoly and Udaiyarpalayam.

Date :—Seventeenth year of the King (1028–29 A. D.).

Language and Script :—Tamil—Complete—15 sections of long lines.

Translation :—

"Hail! Prosperity! Since this temple was in a ruined condition and the stones had to be pulled down for reconstruction, the following copy of an inscription was reinscribed:———In the seventeenth year of the Lord Śri Ràjéndra Cóḷa Dévar also called Kó-Parakésaripanmar who, in a life of continuing glory, during which he rejoiced that while increasing good Fortune ever attended him, the Goddess of the Great Earth, the Golden Goddess of Victory and the Goddess of Fame had become his chief queens, with a mighty and war-like army, conquered Iḍaituṟainaḍu, Vanavàśe which was encircled by a continuous belt of forest, Koḷḷipàram (for Koḷḷippàkkai) the ramparts of which were surrounded by *śuḷḷi* trees, Maṇṇaikkaḍakkam, the fortifications of which were unapproachable; captured the crown of the Kings of Ceylon in the tempestuous seas, the exceedingly beautiful crowns of their queens, the *Sundaramuḍi* (Crown of the Pàṇḍyas) and the garland of Indra which, the Pàṇḍya had entrusted to them (the Kings of Ceylon) and the whole of Ceylon in the transparent sea; seized the family heirlooms of the Kéraḷa King famed for his *eṟipaḍai* or missiles of war (?) including the celebrated crown and the *Śeṅgatirmálai*; took many ancient islands, strongly guarded from time immemorial by the waves the roar of which resembled booming conches; captured the crown of pure gold worthy of the Goddess of Wealth that had been deposited by Paraśuràma who, provoked to war, had uprooted the Kings twenty-one times, in Śàndimattívu because of the strength of its fortress, captured the "seven and a half lakhs" of Iraṭṭappàḍi (Raṭṭappàḍi) a natural stronghold, and vast quantities of treasure, and destroyed the inestimable reputation of Jayasiṅgan who, out of fear and to his great disgrace, turned his back at Muyakai (for Muyaṅgi) and hid himself; seized Śakkarakkóṭṭam the warriors of which were brave, Maduramaṇḍalam which he destroyed in a trice, the prosperous city of Nàmaṇaikkóṇam which was full of flower gardens, Pañcamappaḷḷi whose warriors bore cruel bows*, Màśunidéśam with its green fields, quantities of family heirlooms together with many other treasures of various shapes and hues after capturing Indràtan (Indraratha) of the ancient race of the moon, together with all his family, at the battle of the renowned city of Àdinagar, Oḍḍaviḷaiyam (Oḍḍaviṣayam) protected by impenetrable forest, the good Kóśalanàḍu where Brahmins assembled, Taṇḍa butti (Daṇḍabukti) in whose gardens bees swarmed, which he acquired after destroying Dànmapàla (Dharmapàla) in a fierce battle, far-famed Takkaṇalàḍam which he occupied after quelling Iraṇasúra (Raṇasúra), Vaṅgàḷadéśam where it rained incessantly whence Góvindacandan (Góvindachandra) fled after dismounting from his elephant, seized elephants of rare strength, women and treasure after having been pleased to put to flight in a fierce battle the strong Mahimàlan (for Mahipàlan) together with Śaṅgu who wore the anklet of valour, Uttiralàḍam on the shores of the wide ocean which produces pearls, and the Ganges whose rippling waters bearing fragrant flowers dashed against the bathing ghats, and who having sent out

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* *Veñcilai-virar.*

many ships into the midst of the deep sea * and having captured Śaṅgiràma-miśaiyóttuṅga-panman (Saṅgràma-vijaiyóttuṅga-varman), the King of Kiḍàràm, together with the elephants in his glorious army seized the heap of treasures, that (the king) had amassed; captured the *Viccátira tóraṇa* at the "wargate" of the defeated enemy's great city, Tiṅga Jayam (Śri Vijayam) with the "jewelled wicket-gate" splendidly adorned and the gate of "large jewels", the port of Pannai (Paṇṇai), the ancient Malaiyúr with strong mountains for its rampart, Màyiruḍiṅgam surrounded by the deep sea as by a moat, Ilaṅgàśókam (Laṅkàśóka) undaunted in fierce battles; (Màppappàḷam) protected by deep water, (Mévilimbaṅgam protected by strong walls, Vaḷaippantúr with its cultivated lands and jungle (?), Talaittakkólam, praised by great scholars, Màdamaliṅgam, unshaken by great and fierce battles, Nilàmuridéśam (Ilà muri déśam) the strength of which grew more formidable in war, Mànakkavàram in the extensive flower-gardens of which honey was collecting, and Kaḍàram fierce and strong, which was protected by the deep sea: We, the *úróm* constituting the village assembly of Parambaiyúr gave the following lands as *dévadánam* to the *Mahádévar* of Cóḷa-Kóḷi-Íśvaram at Parambaiyúr in Kunṛiyúr nàḍu of Kónàḍu in Kéraḷantakavaḷanàḍu (and made the following arrangements for worship):—In order to provide for this *Mahádévar* three *kuṛuṇis* and six *náḻis* of paddy for offerings of cooked rice with four *náḻis* of rice at every *sandhi* which amounts to one *kuṛuṇi* and four *náḻis* (12 *náḻis*) of rice for the three *sandhis* daily; three *náḻis* of paddy for the supply of ghee at the rate of two *śeviḍus* and a half of ghee at each *sandhi*, which amounts to one *áḻákku* and two *śeviḍu* and a half of ghee for all the three *sandhis* daily; one *náḻi* and one *uri* of paddy daily at the rate of one *uri* of paddy at each *sandhi* for offerings of cooked vegetables; one *náḻi* and one *uri* of paddy daily for the three *sandhis*, at the rate of one *uri* of paddy at each *sandhi* for curds; one *náḻi* and one *uri* of paddy for the three *sandhis* daily at the rate of one *uri* of paddy at each *sandhi* for the supply of betel leaves and areca-nuts; six *náḻis* of paddy for the supply of one *uḻakku* and one *áḻákku* of ghee for all the six lamps lighted during the three *sandhis* at the rate of one *áḻákku* of ghee for two lamps lighted during each *sandhi* and in order to provide for the offerings to the *Gaṇavatiyár* (Gaṇapati) in this temple during the midday worship, five *náḻis* of paddy to yield after husking two *náḻis* of *tiruvamudu* rice; one *uri* of paddy for the supply of ghee; one *uri* of paddy for the offerings of cooked vegetable, and one *náḻi* of paddy for supplying two *śeviḍus* and a half of ghee for one *sandhi* lamp; and to provide two *padakkus* of paddy as daily remuneration to the Brahmins Màdévan (Mahàdévan) Sundara-śilan, Màdévan Śivétan (Mahàdévan Śvétan), Màdévan (Mahàdévan) Paraméśvaran and two *Máṇis* (bachelor students ?); we made the following distribution of lands:—The *Kuḍikkáḍu* called Śiṛuvayal of this village and the lands all round this area shall be set apart for the Brahmins and *Máṇis*. For the supply of *tiruccennel* † amounting to one *túṇi* one *padakku* and three *náḻis* of paddy, we gave the land called Mélaikkoṛṛi vayakkal, Kíḻaikoṛṛi vayakkal, Kíḻai kàḍan vayakkal, the Iṛṛiccey, the stretch of land

* *Áḻkaḍal naḍuvil.*

† Śambá paddy or paddy of the red variety, cooked and offered to God.

on the southern (inlet) of the tank, the stretch of land on the rear shore of Taṇṇunipa ... ... all in the *Akavayal* lands in this village, the *Kuḍikkáḍu* of this village called Peḷakkanvayal and all that lies in and all round this area. Having set apart the above lands for the provision of *śambá* paddy for making offerings of cooked-rice (*tiruccennel*), for other provisions such as three *náḻis* of paddy daily to be given as remuneration for the person who cleanses the temple floor, six *náḻis* of paddy daily for the person who improves and cultivates the temple-garden, three *náḻis* of paddy daily for the potter who makes and supplies, the *tiruvamutiḍuṅ-kalam* (the vessel in which the *tiruvamudu* is cooked and offered), the *śál* (big water-pot), the *kuḍam* (water-pot for carrying water), the *kalaśam* (small water-pot used in worship) and everything else that is needed, two *náḻis* of paddy daily to supply two *áḻákkus* of ghee daily for two sandhi-lamps, in all to provide the total amount of one *kuṛuṇi* and six *náḻis* of paddy daily, we gave the *Kuḍikkáḍu* of this village called Kuṛiccivayal including all that lies in and round it. Thus having given these lands, including the trees growing up, the wells sunk down, the cultivated lands with dry crops and wet crops, and land of every other description and everything else in these lands, we, the *úróm* constituting this village assembly, ourselves, undertake to subscribe and pay *iṛai* (royal tax), *eccóṛu* (*eṛ-cóṛu*-a village cess), *veṭṭi* (a free labour) *védanai* (*védanam*-hired labour) and to watch over them. We, the *úróm* constituting the village assembly of Parambaiyúr, thus gave these lands to the *Mahádéva* of Parambaiyúr stipulating that payments and supplies shall be made in accordance with the above provision for so long as the moon and sun endure. The officials of this great temple shall themselves supervise the ploughing and cultivation of the lands given as *dévadánam*. Agreeing unanimously to the provisions of this document, we, the *úróm* constituting the village assembly of Parambaiyúr, made this gift as *dévadánam* to this *Mahádéva*. May this be under the protection of the Máhéśvaras. May this prosper and be auspicious."

Inscription No. 100.

Place :—Kuḷattúr Taluk—Tiruveṅgaivàśal—On the south wall of *maṇḍapa* in front of the central shrine of the Vyàgrapuríśvara temple.

Dynasty and King :—Cóḷa—Parakésarivarman—Uḍaiyàr Śri Ràjendra Cóḷadéva (Ràjéndra I) 1012–1044 A. D. Begins with the *praśasti* commencing with the words "*Tirumannivaḷara.*"

Date :—(Twenty)sixth year of the king (1037–38 A. D.)

Language and Script :—Tamil—incomplete—extant portion of 18 lines.

Translation :—

"In the (2)6th year of the Lord Śri Ràjéndra Cóḷa Dévar also called Kó Parakésaripanmar (King Parakésarivarman) who, in a life of continuing glory* during which he rejoiced that while increasing good Fortune ever attended him, the Goddess of the Great Earth, the Golden Goddess of Victory and the Goddess of Fame had become his chief queens, with a mighty and warlike army captured Iḍaituṛainàḍu, Vanavàśi which was encircled by a

* Reads *Neḍuntuyilúḻi-úḻiyuḷ*—"நெடுந்துயிலூழி-யுழியுள்."

continuous belt of forest, Kollaippàkkai the ramparts of which were surrounded by *śulli* trees, Mannaikkadakkam, the fortifications of which were unapproachable; captured the crown of the Kings of Ceylon, in the tempestuous seas, the exceedingly beautiful crowns of their queens, the *Sundaramuḍi* (Crown of the Pàṇḍyàs) and the garland of Indra which the Pàṇḍya had entrusted to them (the Kings of Ceylon) and the whole of Ceylon in the transparent seas; seized the family heirlooms of the Kéraḷa king (who was) famed for his *eṟipaḍai* or missiles of war(?), including the celebrated crown and the *Śeṅgatirmálai*; took many ancient islands, strongly guarded from time immemorial by the waves the roar of which resembled the booming conches; captured the crown of pure gold worthy of the Goddess of Wealth that had been deposited by Paraśuràma who, provoked to war, had uprooted the kings twenty-one times, in Śàndimattívu because of the strength of its fortress; captured the "seven and a half lakhs" of Iraṭṭappàḍi (Raṭṭappàḍi) a natural stronghold, and vast quantities of treasure, and destroyed the inestimable reputation of Śàsiñgan (Jayasimha) who, out of fear and to his great disgrace, turned his back at Muyaṅgi and hid himself; seized Śakkarakkoṭṭam the warriors of which were brave, Maduramṇḍalam which he destroyed in a trice, the prosperous city of Nàmaṇaikkóṇai which was full of flower gardens, Pañcappaḷḷi whose warriors bore cruel bows *, Màśuṇidéśam with its green fields, quantities of family heirlooms of various shapes and hues, after capturing Indiratarátan (Indraratha) of the ancient race of the moon, together with all his family, at the battle of the renowned city of Àdinagar, Oḍḍaviṣaiyam protected by impenetrable forest, the good Kóśala nàḍu where Brahmins assembled, Taṇdabutti (Daṇḍabukti) in whose gardens bees swarmed, which he acquired after destroying Danmapàla (Dharmapàla) in a fierce battle, far-famed Takkaṇavàḍam (Takkaṇalàḍam) which he occupied after quelling Iraṇasúra (Raṇasúra), Vaṅgàḷadésam where it rained incessantly † whence Góvindacandan (Góvindachandra) fled after dismounting from his elephant, seized elephants of rare strength, women and treasure after having been pleased to put to flight on a fierce battle-field the strong Mayilpàlan (Mahipàla) together with Śaṅgu who wore the anklet of valour (?), Uttiralàḍam on the shores of the wide ocean which produces pearls, and the Ganges whose rippling waters bearing fragrant flowers dashed against the bathing ghats; and who having sent out many ships into the midst of the rolling sea and having captured Śaṅgiràma-viśaiyattuṅga-panmar (Sangràma-vijaiyóttuṅga-varman), the king of Kiḍàram, together with the elephants in his glorious army‡, seized the heap of treasures, that the king had amassed; captured the "*Viccátira tóraṇa*" at the "war-gate" of the defeated enemy's great city, Jaya Vijaiya (Śri Vijaya) with the "jewelled wicket-gate" splendidly adorned and the "gate of large jewels", the port of Pannai (Paṇṇai), the ancient Malayúr with strong mountains for its rampart, Màyiriḍiṅgam, surrounded by the deep sea as by a moat, Ilaṅgàśókam (Laṅkośóka) undaunted in fierce battles, Màppapàḷam (Màpappàḷam) protected by deep water, Méviḷaibaṅgam (Méviḷimbaṅgam) protected by strong walls, Vaḷaippantúr having cultivated lands and

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* *Veñcilai virar.*

† *Taṅgáta-ira(ya)l.*

‡ *Vágaiyaporukaḍal.*

jungle (?), Talaittakkólam praised by great scholars, Màdamà(lingam) unshaken by great and fierce battles, Inamuridéśam (Ilàmuridéśam) the strength of which grew more formidable in war, Mànakkavàram in the extensive flower gardens of which honey was collecting, and Kaḍaram fierce and strong, which was protected by the deep sea: We, of the *sabhá* of Tiruvéngaivàyil, a *dévadánam* village of Peruvàyil nàḍu in Jayasinga-kulakàla vaḷanàḍu, the Śiva Brahmins and the *úróm* also called *Vallak-kúṟṟuvar,* all of us, gave the lands of the *sabhá* called *Sabhaiyár vayal* to Nàràyaṇan Mahàdévan of the *máṭara gótra* and of Tirukkóṭṭiyur* a *dhanmiṣṭayógi* (?) and scholar (*śaṭṭan*) resident in the village, in order that he may endow them for providing *tiruvamudu* (cooked-rice as offering to God) to the Tambiraṭṭiyar (Goddess) of the Lord Nittaśúlàmaṇi viḍangar, ...

For this *Sabhaiyár vayal,* which was given by pouring water on the hands of the donee, we, of the *sabhai* received 41 *kaśus* as *iṟaikával*† from the Dhanmiṣṭayógi also called Màḍalan Nàràyaṇan of this village. For the *Sabhaiyár kuḷam* and the *Sabhaiyár vayal* and the dry lands which have been exempted from tax for so long as the moon and sun endure on the receipt of these forty-one *káśu,* the boundaries are:—(Eastern boundary) lying to the west of Tiruvéngaivàyil tank, ... muṇḍan nattam and the dry-lands of the *kuḍikáḍu* of the Śiva Brahmins; southern boundary to the north of the Tiruvéngaivàyil tank; western boundary to the east of the road running northwards and the Tevayal lands which lie to the north of ....muṇḍan nattam; the northern boundary to the south of Veṟṟóḍu-śey, and the Ellai-kalloḍu-śey (lands through which the line of boundary stones runs) ... ...

... ..."

Inscription No. 101.

Place:—Tirumayam Taluk— Cittúr— On south wall of the Tiruvagniśvara temple.

Dynasty and King:—Cóḷa—Parakésarivarman—Uḍaiyàr Śri Ràjéndra Cóḷadéva (Ràjéndra I) 1012–1044 A. D. Begins with the *praśasti* of the king commencing with the words "*Tirumannivaḷara.*"

Date:—Lost.

Language and Script:—Tamil—Inscription is incomplete. The extant portion contains only the damaged *praśasti* and the name of the God to whom some gift seems to be made. It runs into 5 sections.

Translation:—

"(Hail! Prosperity!) In the .... year of the Lord Sri Ràjéndra Cóḷa Dévar also called Kó-Parakésaripanmar (King Parakésarivarman) who, in a life of continuing glory during which he rejoiced that while increasing good Fortune ever attended him the Goddess of the Great Earth the Golden Goddess of Victory and the Goddess of Fame had become his chief queens, with a mighty and war-like army captured Iḍaiṭurainaḍu, Vanavàśi which was encircled by a continuous belt of forest, Koḷḷippàkkai, the ramparts of which were surrounded by *śuḷḷi* trees, Maṇṇai(kkaḍa)kkam, the fortifications of

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* Tirughóṣṭiyúr now in Ramnad Dt.

† Capitalized sum paid to the assembly in commutation of annual taxes on land.

which were unapproachable; captured the crown of the Kings of Ceylon in the tempestuous seas, the exceedingly beautiful crowns of their queens, the *Sundara muḍi* (Pàṇḍyan crown) and the garland of Indra, which the Pàṇḍya had entrusted to them (the Kings of Ceylon), and the whole of Ceylon in the transparent seas; seized the family heirlooms of the Kéraḷa King who was famed for his *eṛipaḍai* or missiles of war (?) including the celebrated crown and the *Śeṅgatirmálai*; took many ancient (islands), strongly guarded from time immemorial by the waves the roar of which resembled booming conches; captured the crown of pure gold worthy of the Goddess of Wealth that had been deposited by Paraśuràma who, (roused in war, had uprooted the kings twenty-one times), (in Śàndimattívu), because of the strength of its fortress; captured the "seven and a half lakhs" of Iraṭṭappàḍi (Raṭṭappàḍi) a natural stronghold, and vast quantities of treasure, and destroyed the (inestimable reputation) of Śàsiṅgam (Jayasimha), who, (out of fear and to his great disgrace) turned his back at (Muyaṅgi) and hid himself; seized Śakkarakkóṭṭam the warriors of which were brave, Maduramaṇḍalam which he destroyed in a trice, the prosperous city of Nàmaṇaikkóṇai which was full of flower gardens, Pañcappaḷḷi whose warriors were brave in fierce battles*, Màśuṇi(déśam) celebrated for its fruits and green fields, quantities of family heirlooms of various shapes and hues, after capturing Indraratha of the ancient race of the moon, together with all his family, at the battle of the renowned city of Àdinagar, Oḍḍavìṣaiyam protected by impenetrable forest, the good Kóśala nàḍu where Brahmins assembled, Taṇḍabutti (Daṇḍabukti) in whose gardens bees swarmed, which he acquired after destroying Danmapàla (Dharmapàla) (in a fierce battle), (far-famed) Takkanalà(ḍam) which he occupied after quelling Iraṇasúra (Raṇasúra), Vaṅgàladéśam where it rained incessantly whence Góvindachandran fled, after dismounting from his elephant), seized elephants of rare strength, women and treasure after having been pleased to put to flight the strong Mayiṛapàlan (Mahipàla) together with Śaṅgu (who wore the anklet of valour), Uttiralàḍam on the shores of the wide ocean which produces pearls and the Ganges whose rippling waters bearing fragrant flowers dashed against the bathing ghats; (having sent out many ships into the midst of the) rolling sea and (after having captured Saṅgràma Vijayóttuṅgavarman, the King of Kaḍàram, together with the elephants in his glorious army), seized the heap of treasures that the king had amassed; captured the *Viccátira tóraṇam* at (the "war-gate") of the defeated enemy's great city, (Śri Vijaya with the) "jewelled (wicket-gate" adorned with great splendour and "the gate of large jewels"), the port of Paṇṇai, (the ancient Malayúr) with strong mountains (for its rampart), Màyiruḍiṅgam surrounded by the deep sea as by a moat, Ilaṅgàsókam (Laṅkàśóka) undaunted in fierce battles, Màpappàḷam protected by deep water, Méviḷimbaṅgam protected by strong walls, Vaḷaippantúr having cultivated lands and jungle(?), Talaittakkólam, praised by great scholars, Màdamàliṅgam unshaken by great and fierce battles, Ilàmuridéśam the strength of which grew more formidable in war, Mànakkavàram in the extensive flower-gardens of which honey was collecting, and Kaḍàram fierce and strong, which was protected by the

* *Veñcamavírar.*

deep sea: in the———: to the Paramésvara of Tiruvagnísvaram at Śirraiyur, a *brahmadéyam* village of Kúdalúr nàdu in (Kéralàntakavalanàdu)
... ...
... ... ”

Inscription No. 102.

Place:—Àlangudi Taluk—Tirugókarnam—on a stone built in the south wall of the *mandapa* before the central shrine of the Gókarnésvara temple.

Dynasty and King:—Cóla—Parakésarivarman—Ràjéndra Cóladéva (Ràjéndra I), 1012-1044 A. D., the name of the King though lost is identifiable by the *prasasti*.

Date:—lost—(built in).

Language and Script:—Tamil—Portions built in—The *prasasti* is fragmentary having only a few words in 7 lines.

Translation:—

“1. ... ...the Goddess of the Great Earth).
2. Idaiturai nàdu ... ...
3. (Mannai)kkadakkam ... ...
4. and the garland of Indra ... ...
5. *Śangatirmálai*... ... ... and ... ...
... ... conches ... ...
6. (Śà)ndimattí(vu) ... ... fortress
7. reputation ... ... mighty by nature ... ...
... ... ”

Inscription No. 103.

Place:—Tirumayam Taluk—Péraiyúr—on the rock in front of the Nàganàtha-svàmi temple.

Dynasty and King:—Cóla—Parakésarivarman Śri Ràjéndracóladéva (Ràjéndra I) 1012-1044 A. D.

Date:—Lost.

Language and Script:—Tamil—the inscription which seems to have run to 18 lines is lost except for a few words and the name of the king.

Translation:—

Lines 1-4. “Hail! Prosperity! In the——— year of Śri Ràjéndra Cóla-Dévar also called Kó-Parakésaripanmar (King Parakésarivarman): To the Lord Tirunàgísvaramudaiya nàyanàr in Tiruppéraiyúr a *brahmadéyam* and *dévádánam* village in Kànanàdu of Arumolidéva valanàdu ... ...
... ...
... ...
7. ... ... daily ... ...
8. ... ... during every *sandhi* without fail ... ...
... ...
15 and 16. (and taxes) of every description—we (of the *sabha*) of Péraiyúr, gave, after exempting from these taxes ... ...
... ... as long as the moon and sun endure ... ...
18 ... ... May this be under the protection of the Màhésvaràs”

Inscription No. 104.

Place :—Kuḷattúr Taluk—Koḍumbàlúr—on north wall of the central shrine in the Múvarkóvil.

Dynasty and King :—Cóḷa—Parakéśarivarman Ràjéndra Cóḷadéva (Ràjéndra I) 1012—1044 A. D. The name of the king is defaced at the end of the *praśasti* commencing with the words "*Tirumannivaḷara*"

Date :—Lost—From the *praśasti* which narrates events only up to the Càḷukyan wars and the conquest of Raṭṭapàḍi (1021–22 A. D.) the date can be approximately fixed as the 11th or 12th year (1023–24 A. D.?)*

Language and Script :—Tamil—Mutilated at the end, after the *praśasti*. Runs to 35 lines.

Translation :—

"Hail! Prosperity! In the—year of Śri Ràjéndra Cóḷa Dévar also called Kó-Parakésaripanmar (King Parakésarivarman) who, in a life of continuing glory during which he rejoiced that while increasing good Fortune ever attended him the Goddess of the Great Earth, the Golden Goddess of Victory and the Goddess of Fame had become his chief queens, with a mighty and war-like army, captured Iḍaiturainàḍu, Vanavàśi encircled by a continuous belt (of forest), Koḷḷaippàkkam the ramparts of which were surrounded by *śuḷḷi* trees, Maṇṇaikkaḍḍakkam the fortifications of which were unapproachable; captured the crown of the Kings of Ceylon in the tempestuous seas, the (exceedingly) beautiful crowns of their (queens), the *Sundaramuḍi* (Pàṇḍyan crown) and the garland of Indra, which the Pàṇḍya had entrusted to them (the Kings of Ceylon), and the whole of Çeylon on the transparent seas; seized the family heirlooms of the Kéraḷa King who was famed for his *eṛipaḍai* or missiles of war (?) including the celebrated crown and the *Śaṅgatirmálai* (Śeṅgatirmàlai); took many ancient islands strongly guarded from time immemorial by the waves the roar of which resembled booming conches; captured the (crown) of pure gold (worthy of) the Goddess of Wealth that had been deposited by Paraśuràma who, provoked to war, had uprooted the Kings twenty-one times, in Sàndimattívu (island), because of the strength of it fortress; captured "the seven and a half lakhs" of Iraṭṭappàḍi, a natural stronghold, and vast quantities of treasure, and destroyed the inestimable reputation of Śayaśi(ṅgan) (Jayasimha) (who, out of fear and to his great disgrace, turned his back at Muyaṅgi and hid himself); (in the———to the God ... ...
.... temple at Koḍumbàḷúr
... ...in Uṛa(ttúr kúrram)
of Kónàḍu in Keraḷantaka vaḷanàḍu ... ...
... ... May this be under the protection of the Màhéśvaras."

* "The most common form of Rájéndrá's Tamil *praśaśti* is that which begins "Tirumannivaḷara." We come across this form as early as the 3rd year though it is more generally employed from the fifth. The introduction (*praśasti*) progressively increases in length by narration of fresh conquests until the 13th year after which date it becomes stereotyped."—Prof. K. A. N. Sastry—Cóḷas. I, 232.

Inscription No. 105.*

Place:—Kuḷattúr Taluk—Nàṅguppaṭṭi vaṭṭam—Maḍattukkóvil—on the four sides of a pillar of the west verandah of the first *prákáram* of the temple.

Dynasty and King:—Cóḷa—Ràjàdhiràjadéva 'who was pleased to take Īḷam and Madurai'† (Ràjàdhi-Ràja I—1018–54 A. D.).

Date:—Thirteenth year of King corresponding to 1030–31 A. D.

Language and Script:—Tamil—A few lines are damaged and 33 lines are extant.

Translation:—

"Hail! Prosperity! In the 13th year of Śri Ràjàdhiràja Dévar who was pleased to take Ceylon and Madurai: In this temple of the Lord Tirupperumànàṇḍàr, in the Urattúr Kúṟṟam of Vaḍakónàḍu in Iraṭṭapàḍikoṇḍacóḷavalanaḍu, Màlai Pottan Eḍuttàḷvipan, constructed the *Niruttamaṇḍapam*‡ in front of the holy strine ... ...
... ...
(yan) Kaḍambaiyaràyan ... ... (consecrated?) the Perumàn (God) of great beauty and grace shining (as if) to rival the Sun in brightness§ in the *maṇḍapam* erected by Śiràr Màlai eḍuttàn ... ..."

Inscription No. 106.

Place:—Kuḷattúr Taluk—Nàṅguppaṭṭi vaṭṭam—Maḍattukkóvil—on the pillar in the eastern verandah of the first *prákáram.*

Dynasty and King:—Cóḷa—Ràjàdhiràjadéva "who was pleased to take Īḷam and Madurai" (Ràjàdhiràja I—1018-1054 A. D.).

Date:—Thirteenth year of the King corresponding to 1030–31 A. D.

Language and Script:—Tamil—damaged—19 lines.

Translation:—

"Hail! Prosperity! In the 13th year of Iràjàdhiràja Dévar (Ràjàdhiràjadéva), who was pleased to take Ceylon and Madurai, ... native of Ti(rukkaḍa)yúr (?) in Ambanàḍu|| of Uyyakkoṇḍa vaḷanàḍu¶ ... ...
... ...
... ..., ..., ...
... ..., ..., ...,
made an endowment."

Inscription No. 107.

Place:—Kuḷattúr Taluk—Tennaṅguḍi—Darśanapuríśvarar temple (or Kàṭci koḍutta Nàyanàṟ temple)—on the west wall of the central shrine.

Dynasty and King:—Cóḷa—Tṛbhuvanaccakravartikaḷ Ràjàdhiràjadéva, "who was pleased to take Īḷam and Madurai." (Ràjàdhiraja I—1018-1054 A. D.).

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* A. R. E. No. 340 of 1914.

† Prof. K. A. Nilakantha Sastri, includes this inscription under Rajakésari Rájádhirája II—See "Cólas" Vol. II, Part II, page 670. The date of the inscription would then be 1175-76 A. D.

‡ *Nṛttamanṭapa*—Dance hall of Natarája.

§ *Poḷudu vaiyya nikaḷ?*

|| Ambar or Ambal náḍu.

¶ This was the territory between the rivers Araśil and Kávéri.

Date :—Thirteenth year of the King corresponding to 1030–31 A. D.

Language and Script :—Tamil—damaged—16 lines.

Translation :—

"Hail! Prosperity! In the 13th year of Tiribhuvanaccakravartikal Sri Ràjàdhiràja Dévar 'who was pleased to take Ceylon and Madurai': Dedication to the Lord Teṅganàyakar at Tennaṅgudi in Kulamaṅgiliya nàdu of Jayasiṅgakulakàlavalanàdu: We, the *araiyars* of Kóraikkuricci and the *araiyars* of Puttàmbúr, in this *nádu* having cherished enmity and fought with each other in our villages, and having come to an understanding—we, as representing this *nádu* jointly gave ... ... as gift, to this temple ... ... in Sembàttuvayal (lands), ... lands given for the maintenance of the sacred lamp in the temple—the ... ... vayakkal lands for which ... ... We, the *araiyars* of Kórai(kkuricci) and the *araiyars* of Puttàmbúr."

Inscription No. 108.

Place :—Kulattúr Taluk—Tiruvéṅgaivàsal—Vyàgrapurísvarar temple—on the north wall of the *mandapa* is front of the central shrine.

Dynasty and King :—Cóla—Ràjakésarivarman Udaiyàr Sri Ràjàdhiràjadéva (Ràjàdhiràjà I—1018–1054 A. D.). Begins with the *prasasti* of the King commencing with the words "*Tiṅgalértaru*"

Date :—(Thirtieth) year of the King corresponding to 1047–48 A. D.

Language and Script :—Tamil—defaced and incomplete—runs to 9 sections of long lines.

Translation :—

"Hail! Prosperity! In the (30)th year of the Lord Sri Ràjàdhiràja Dévar also called Kó Ràjakésaripanmar (King Ràjakésarivarman) who, while the Goddess of the Earth was beaming under his fringed white parasol, which resembled the moon in beauty, having wedded the Goddess of Fortune, wielded the sceptre and destroyed the dark *Kali* (age of famine, poverty and strife), bestowed on his father's younger brother, (his) glorious elder-brother, his distinguished younger-brothers, and his two righteous minded royal sons who were conscious of their noble lineage the titles of 'the distinguished Vànavan',[1] 'Vallavan',[2] 'Mínavan',[3] 'Gaṅgan',[4] 'Laṅkaikkiraivan',[5] 'Polam-kalal-Pallavan',[6] and 'Kannakkucciyàr Kàvalan',[7] and crowned them with crowns set with precious stones, apportioned in order and granted to (each of) these relatives of great renown the respective dominions of those (hostile kings); among the three allied Kings in the southern world, cut off, on the battle-field, the head, alive, of Manàbharanan, (which was adorned with) precious

[1] The title of the Céra Kings.

[2] The title of the Càlukya Kings.

[3] The title of the Pàndya Kings.

[4] The title of the Gáṅga Kings of Gáṅgapádi.

[5] Means "the Lord of Ceylon".

[6] "Pallava who wore the golden anklet of valour".

[7] "Lord and protector of the people of Kannakucci (Kanyákubjá)".

stones (and) which was inseparable from the golden crown; seized on the battle-field Vírakéralan, who wore the coat of mail and the wonderful anklet of valour* and was pleased to get him trampled by his furious rutting male-elephant Nàdivàranа†; drove to the ancient Mullaiyúr Sundara Pàndyan whose fame had become eternal, who having lost in a fierce battle, his white parasol, his bushy fly-whisk of white yak-hair ‡ and his throne ran away, his crown falling off (his) hair dishevelled, lamenting and in distress; removed to the country of heaven (śénàdu) the undaunted King of Vénàdu (Travancore) and ruined the three (princes) of the famous Iràmakudam;

while the native of the mountains, the Villavan (Céra King), attacked by disease in the bowels fled from his country and hid himself in the jungle, destroyed (his) ships in the roadstead of Kàndalúr on the shores of the unresting ocean as (easily as) he would have plucked a blossoming flower from a *vañci* tree;

when even Àhavamallan became afraid, when in a battle Gandappayan and Gaṅgàdharan, who were there in his army, were quelled by the excellent army of Kevudan and fell along with their warriors and elephants § and when, the two warriors of great courage-Vikki and Viśaiyàdittan (Vijayàdityan), Śaṅgamayan of great strength and others retreated like cowards in battle, seized (them) there along with large quantities of brilliant gold and with their elephants and steeds; achieved victory while still in his royal robes, and caused Kollippàkkai to be consumed by a great fire;

with a single unequalled army took the jewelled crown of Vikramabàhu, the King of the people of Laṅkà on the tempestuous seas, seized the crown set with precious stones of Vikrama Pàndya who, having lost the Southern Tamil country, which once belonged to him, and being harassed and out of fear of him had taken shelter in Ceylon (surrounded by) the swelling seas and become the Lord of Laṅkà there; seized the beautiful, golden and jewelled crown of the King of Simhala, Vírasàla-mégham, who, believing that Ceylon on the seas was superior to Kannak-kucci (Kanya Kubja-Kanauj) which belonged to him, had entered (the island) with his relatives and those of his countrymen who were willing to go with him, and had put on his bright crown there, and who after a defeat in the battle-field, the loss of his black elephant and ignominious flight, returned when (the Cóla King) captured his elder-sister along with his wife and cut off the nose of his mother, again lost in a sword-fight which he fought in order to wipe off the disgrace and withered on the fierce battle-field; seized the extremely brilliant crown of large stone jewels of Śri Vallabha Madanaràjan, who had come of the family of the Kannaran (Kṛṣṇa) and had become the proud King of Īlam;

* *Váraná-viyan-kalal*, or who wore the wonderfull anklet of valour made of conch.

† Nádivárana—name of elephant—See Nádicaram-breed of elephant born and bred up on the banks of the river. Manimaṅgalam grant, S. I. I. Vol. III, Part I, No. 28, has Attivárana-meaning elephant among elephants.

‡ These two, viz., *catra* (parasol) and *cámara* (fly-flapper) are royal insigniá.

§ *Vandar-kalirrodu-padiya*: Manimangalam grant has '*vandamar-kalirrodu-madiya*' which means' "fell along with their rutting male-elephants on which bees swarmed when they were *must*." *Vandar* = warriors.

having led, for the second time, a war-like army into the northern country made such Kings as Kaṇḍar Dinakaran, Nàraṇan, Kaṇavadi (Ganapati), Madiśúdanan* who wore a flower garland on which bees were swarming and many other Kings flee from the battle-front; had the palace of the Salukkiyar (Càḷukyas) in the city of † Kampili in whose gardens were trees bearing fragrant flowers, shattered to pieces;

having received the tribute paid, without remissions by the Villavar[1] Mínavar,[2] Véḷakula Śalukkiyar,[3] Vallavar,[4] Kanśalar (Kóśalar),[5] Vaṅgaṇar,[6] Koṅgaṇar,[7] Sindurar,[8] Aiyaṇar,[9] Śiṅgaḷar,[10] Paṅgaḷar,[11] Āndarar[12] and other Kings, and acquired the riches collected as the sixth share of the produce of the earth, gladly gave them away to those versed in the four *Védas* allowing them to take (the riches) by the measure; in order to be famed in this great world, followed the laws of Manu and performed the Aśvaméya (Aśvamédha–horse sacrifice) and reigned installed on the throne as Jayankoṇḍa Cóḷa of high and mighty fame: The following are the *dévadánams*, and lands of other description, including *iṛaiyili* lands that belong to the Mahàdévar at Tiruveṅgaivàyil, a *dévadánam* village in Peruvàyinàḍu of Jayaśiṅgakulàkàlavaḷanàḍu, and are situated in the various villages of this nàḍu:—

Dévadánam lands:—

In Tiruveṅgaivàyil, the Akavayal lands measuring one-fourth, in the *Kuḍikkáḍu* of this village the Śiṛuvayal lands measuring three sixteenths, the Sabhaiyàr vayal lands measuring thirteen one eightieths, ... Piḷḷaiyàr vayal lands (measuring) four one twentieths, the Piḍaranéri vayal lands (measuring) one and two one twentieths, all these lands measuring one and three-fourths and three twentieths are *dévadána* lands: In Peruñcuṇaiyúr, the Akavayal lands measuring one and two twentieths, in the *Kuḍikkáḍu* of this village the ... ... kanéri lands measuring three-fourths and nine one hundred and sixtieths, all these lands measuring two and seven one twentieths and one and one hundred and sixtieth are *dévadánam* lands: In Śentóṛṛi Gaṇavatikuḍi (Gaṇapatikuḍi), the area in and around the Madippilàrvayal lands, measuring eight one twentieths and one eightieth are *dévadánam* lands: In Śellikuḍi, in the *Kuḍikkáḍu*, the Śiṛu ... ... r vayal lands measuring one and a half are *dévadánam* lands: In Vaḍamayilàppúr, the ... ... lands measuring ... ...

* The text has "*vaṇḍalar teriyalar*"; another reading is "*vaṇḍalar teriyal*" (*teriyal* means a flower garland). It would then mean, 'Madiśudana who wore a flower garland whereon bees swarmed'. But the reading is "*teriyalar*" in the present inscription and it means 'enemy'. '*Vaṇḍar*' means a warrior.

† On the Tuṅgabadhra in the Bellary district.

1 Céra King.

2 Páṇḍya King.

3 Śaḷukkiyar of the Elephant family.

4 Cáḷukya King.

5 Kóśala King.

6 King of Vaṅga in Bengal.

7 Koṅkaṇa King.

8 King of Sindu.

9 Aiyaṇar–who he was is not definitely known.

10 King of Ceylon.

11 King of Vaṅgáḷam in Bengal.

12 Ándhra King.

are *dévadánam* lands: In Orumaṇimaṅgalam, the Akavayal lands measuring one half and one sixteenth and one hundred and sixtieth, and the *dévadánam* lands of this God in Mayilàppúr vayal, which are *(á)ḷváram** lands, measuring one-fourth; in all eight and one-fourth ... ... in (the four above villages) are *dévadánam* lands registered so according to old records on palm leaves. In Pàlakuḍikàḍu lands at Tiruvetpúr in Tenkavirnàḍu, the *dévadánam* lands of this God measuring nine twentieths, and in the village proper of Kavalamaṅgalam in Akakiḷiyúrnàḍu of Pàṇḍikulàśanivaḷanàḍu the *dévadánam* lands of this God measuring one fourths, in all lands amounting to eight and three fourths and four twentieths (are *dévadánam*). These lands are, *dévadánam* lands registered so in accordance with the previous entries on palm leaf† ... ..."

Inscription No. 109.

Place :—Tirumayam Taluk—Cittúr. On the south wall of the Tiruvagníśvara temple.

Dynasty and King :—Cóḷa—Parakésarivarman—Uḍaiyàr Śri Ràjéndradéva (Ràjéndra II 1052–64 A. D.) Begins with a fragment of his *praśasti* commencing with the words—" *Tirumaruviya* " of which the beginning has been built in. The *praśasti* details his Càḷukyan war.

Date :—Third year of the King corresponding to 1054–55 A. D.

Language and Script :—Tamil—Mutilated—extant portion in three sections of long lines.

Translation :—

" .... In the 3rd year of Uḍaiyàr Śri Ràjéndra Dévar also called Kô-Parakéśaripanmar who, ... after striking terror into ... ... yi Vallàn, captured and marched off with, his (Àhàvamalla's) elephants, horses, women and treasures, having performed the *vijayábiṣekam* (anointed himself as victor) was seated enthroned on the *vìrasimhásana* (throne of victory): Tiruvagníśvaram temple in Śiṛṛaiyúr, a *brahmadéyam* village of Kúḍalúr nàḍu in (Vaḍa) Kónàḍu ... ... (*ṛáya* ?) ...The lands that we, the members of the *peruṅguri sabhai* of this Śiṛṛaiyúr, sold to Candraśékhara dévar installed and consecrated by Śadiran Vénaṅgai, the wife of the above personage are :—the Kiḷ-Śeṛṛi-Peruñcey ... ... Kiḷpilaṛṛuvàykkàl and Śiṛu Kumiḷivàykkàl in the lands of this village which lie to the ... of ... ... the lands of ... ... (riyan) Àdittan Màdévan, ... and ... ... Tenkoṛṛi; these lands lying within the four great bounds thus fixed ... ... the Śiṛu Kumiḷi vàykkàl, and the Kiḷai ... ... the Karambai vàykkàl; the (southern) boundary lies to the north of the *váyakkál*, the western boundary to the east of ... ..."

* System of land-sharing in which the tenant's portion is determined by the number of labourers employed from his family.

† *iḍu-kiṛiya*.

Inscription No. 110.

Place :—Kuḷattúr Taluk—Nàrttàmalai—on the rock forming the north wall of the Tirumalaikkaḍambar temple.

Dynasty and King :—Cóḷa—Ràjakésari (for Parakésari)* Varman—Uḍaiyàr Śri Ràjéndra Cóḷa Déva (Ràjéndra II 1052–64 A. D.)—The inscription begins with the shorter form of the King's *praśasti* commencing with the words "*Tirumaruviya śeṅgól vaḷavan.*"

Date :—Third year of the King corresponding to 1054–55 A. D.

Language and Script :—Tamil—Mutilated—22 lines.

Translation :—

"Hail! Prosperity! In the 3rd year of Uḍaiyàr Śri Ràjéndra Cóḷa Dévar, also called Kóvi Ràjakésarivarman, the Vaḷavan whose sceptre stood for righteousness; who was affectionately embraced by the Goddess of Fortune; (*who*), having accompanied his elder brother (Ràjàdhi Ràja I) had conquered the "seven and a half lakhs" of Iraṭṭapàḍi, planted the pillar of victory in Kéraḷam (for Kollàpuram-Kólhàpúr), having been pleased to strike terror into Àhavamalla at Koppam on the banks of the Great river † and capture his elephant, horses, women and treasures, was seated enthroned on the Throne of victory: (Dedication ?) to the Panaṅ ... ... *dévar* on the sacred hill at Malaikkaḍambúr in Teliṅgakulakalapuram (Nàrttamalai) of Aṇṇalvàyil Kúṟṟam in Iraṭṭa pàdi Ko(ṇḍa cóḷa vaḷanàḍu) ... ... a merchant in this town ... ... *pàṇḍàram* (?) *Śvám* (i) (?) ... ... for taking out (the God) in procession, for one lamp to be kept alight during all the three *sandhis* without fail ... ... Having received these ... ... *kaḷañjus* (of gold) we, the Śivabràhmaṇar, who perform the worship ... ... in the (sanctum) of this Tiruma (laikkaḍambúr) temple shall keep this lamp alight. (May this be under the protection of all Màhéśvaras)—Hail! Prosperity!"

Inscription No. 111.

Place :—Tirumayam Taluk—Púvàlaikkuḍi—on the south wall of the central shrine of the Puṣpavanéśvara temple.

Dynasty and King :—Cóḷa—Parakésarivarman Uḍaiyàr Śri Ràjéndradéva (RàjéndraII-1052-64 A. D.). The inscription begins with the *praśasti* of the King commencing with the words "*Tirumakaḷmaruviya śeṅgól véndan.*"

Date :—Fifth year of the King corresponding to 1056–57 A. D.

Language and Script :—Tamil—Mutilated—extant portion of 12 lines; all the lines incomplete.

* The title Ràjakésari of the King is a mistake for Parakésari—See A. R. E. (M. E. R.) 1916, II, paragraph 14, p. 118. "While Ràjàdhiràja I is known by his title *Ràjakésarivarman*, No. 251 of Appendix B. adds the prefix *Parakésarivarman.* Similarly No. 256 of Appendix B makes the next King Ràjéndra déva a *Ràjakésarivarman* while he is actually a *Parakésarivarman* The confusion in the titles may have been due to the usual overlapping periods of reign and the exercise of independent powers by the crown princes during the last days of their father's reign."

† River Krishna.

Translation :—

"Hail ! Prosperity ! In the 5th year of Uḍaiyàr Sri Ràjéndra Cóḻa Dévar also called Kó-Parakésaripanmar, the King who wielded the sceptre of righteousness and was affectionately embraced by the Goddess of Prosperity, (*who*), while, the army led by his elder brother (Ràjàdhiràja I) began to retire, led a counter attack, conquered the "*seven and a half lakhs*" of Iraṭṭapàḍi, displacing the old command by causing his army to follow his own commands,* planted, with fame in all quaters, the pillar of victory at Kollàpuram (Kólhàpúr); who, not meeting with any opposition, marched on with his drums reverberating and at Koppam on the banks of the Great river † *annihilated the whole army of Áhavamallan, who opposed him,* strewed the earth with fresh corpses, on seeing which *Áhavamallan turned his back and fled,* thereupon captured his elephants, horses, women and treasures; anointed himself as victor and was seated enthroned on the Throne of Victory: Iḷamakan ‡ of Koṟṟamaṅgalam in (Púvà) laikkuḍi of (Kúdalúr nàḍu), on behalf of Attàṉinàvaṟ ... ...
my elder brother Attaṉikalan also called Muḍikoṇḍacóḻap ... ...
... ... for one lamp to be kept alight always, for which for one *uḻakku* of ghee daily ... ...
Having received these ... ... I ... ... of this (city), am bound to supply one *uḻákku* of ghee daily ... ...
For this person, the wet-lands given in the Dévarvayal of this village are the Sundarivaya(l) ... ... in the Dévàrvayal
... ... I, Tennavadaraiyan ... ... of this lamp ... ..."

Inscription No. 112.

Place :—Kuḷattúr Taluk—Nàrttàmalai—on the rock to the north of the Maṅgaḷa-tírtham tank in front of the Tirumalaikkaḍambar temple.

Dynasty and King :—Cóḻa—Parakésarivarman—Uḍaiyàr Śri Ràjéndradévar (Ràjéndra II–1052–64 A. D.). Begins with the longer form of the King's *praśasti* commencing with the words "*Tirumádu puviennum perumádar*" §

Date :—Fifth year of the King corresponding to 1056–57 A. D.

Language and Script :—Tamil—Incomplete and damaged—37 lines are extant.

Translation :—

"Hail ! Prosperity ! In the 5th year of Uḍaiyàr Śri Ràjéndra Cóḻa Dévar also called Kó-Parakésaripanmar who, while the Goddess of Fortune and the Great Goddess of the Earth became his queens, and his extremely brilliant white-parasol was raised aloft, uprooted [1] the powerful *Kali* age; having bestowed on the most powerful Gaṅgaikoṇḍacóḻan—his father's younger brother—the title of '*Irumuḍiccóḻan,* the high-spirited warrior', among his royal younger brothers who were stout warriors,

* Translation supplied by Prof. K. A. N. Sastry—Cóḻas p. p. 309–10.

† *Péráru*—the River Krishna.

‡ A Caste name.

§ There are variations in the reading of many words in this *praśasti* as compared with other published ones, e. g., S. I. I. iii, i, 29.

[1] The reading is *viyarttu* for *piyarttu* of other inscriptions. See S. I. I. III, i, 29.

conferred on Mummudiccōḷan—the victor on the battlefield the title of '*Cōḷa Pāṇḍyan whose valour entitled him to lead in the front-line of battle* [2] ', on Viracōḷan–the prince-royal [3] who, wore the anklet of valour (the title of) '*Karikāla Cōḷan famed on earth,*' on Madhurāntakan, of strong hand who wielded the sword in warfare the title of '*Cōḷa-Gaṅgan*', on Parāntakadévan whose valour was combined with great strength of shoulders the title of '*Cōḷa Ayōddhirājan,*' and among his loving sons, on Rājéndra Cōḷan who was famed on this earth, the title of '*Uttama Cōḷan*', on Muḍikoṇḍa Cōḷan–the wearer of the ancient ornament–a garland of blossoming buds, the title of '*Vijayālayan the intrepid,*' on Cōḷa Kéraḷan who mounted tall elephants having spotted faces, [4] the title of '*Cōḷa–Kéraḷan–the wielder of the long bow,*' on Kaḍāraṇkoṇḍa Cōḷan of great valour the title of '*Cōḷa Janakarājan in whom the eminence of the race of the Sun rests*' on Muḍikoṇḍa Cōḷan famed as such in the southern country which is surrounded by the bellowing seas the title of '*Sundara Cōḷan* ', on Iraṭṭapāḍikoṇḍa Cōḷan who was the abode of the glory of *Śen-tamiḻ* [5] literature the title of '*Kannak-kucciyarājan–the Cōḷa King of this ancient earth*'; and then among the loving sons of his beloved sons on the Great Madhurāntakan–the wearer of the anklet of valour which resembled in brightness the Sun–the title of '*Cōḷa Vallabhan of the victorious army*', and on the 'matchless' commander of the elephant corps the title of '*Nṛpéndra Cōḷan*'; and having invested them with crowns bejewelled with brilliant and precious stones was living resplendent with these attendant Kings and royal retainers; when the Śaḷukki (Cālukya king) Āhavamallan, having heard the significant report that the Vaḷavan (Cōḷa king) had, roused by a desire for war, set out and reached the mighty Iraṭṭamaṇḍalam (Raṭṭa country) and had destroyed rivers, districts, and towns, and exclaiming "This is a disgrace to me," sprang up, glaring fiercely with blazing eyes, entered Koppam of indescribable strength, and declaring war commenced the attack, and at that time when the shower of Āhavamalla's straight arrows pierced the head of his elephant, his royal thigh and shoulders, which resembled hillocks; and seeing his warriors who were decorated with anklets of valour and who followed him on their elephants, fall, moved to the front many matchless regiments till then kept in reserve, transported to Heaven these heroes whose, anklets of valour shook, namely, Jayasiṅga, the younger brother of the valorous Śaḷukki (Cālukya king), the warlike Pālakéśi (Pulakéśi), and Dārakapanman [6] among the Kings, the chief (*maṇḍalin*) Aśōpan [7] Moṭṭaya(n) who wore garlands of flowers dropping honey, and Kūṭṭi Ananda Nuḷamban [8] and others; and when the Śaḷukki had been defeated along with Vanni Aḷavan, [9] Tuttan of the cavalry force, Kundamayan of the

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[2] Or *valour enough to subdue the enemy lines.*

[3] S. I. I. III, i, 29 reads *Kōḻimannan* (lord of Uṛaiyūr) Here the reading is *Kōmān.*

[4] *Pukar–mukat–teḷu·uyar–kaḷiṛṛu*–may also mean "who wielded the weapon called *pukar mukam*—a kind of arrow, and mounted on tall elephants.

[5] *Sen-tamiḻ-piḍu-iyal.*

[6] S. I. I. III, i, 29 has Dāśapanman.

[7] S. I. I. III, i, 29 has Aśōkaiyan.

[8] S. I. I. III, i, 29 has Nanni Nuḷamban.

[9] S. I. I. III, i, 29 has Vanniya Révan.

powerful army of bow-men [10] and other princes, fled, trembling in confusion, body bent and distorted like a reed [11] looking back, legs slipping, westwards, siezed on the battle-front high-bred elephants, such as *Śatrubhayaṅkara*, *Karabhadra*, and many other pre-eminent elephants, prancing steeds, rows of herds of camels, the pennon [12] of the boar and other insignia of royalty [13], the peerless Aṅgalaippai [14] and all the other queens, damsels and other booty, which Àhavamalla abandoned on that battlefield and anointed himself as victor; and having led a warlike army in the southern direction and captured the enemy King (Mànàbharaṇan) of Ceylon and his two beautiful, loving sons on the field of battle, perpetuated his great fame:

The deed, which, we, the members of the town assembly of Teliṅgakulakàlapuram (Nàrttàmalai) in Aṇṇalvàyiṟkúṟṟam of Iraṭṭapàḍikoṇḍa cóḷa vaḷa nàḍu signed in common consent and solemn agreement* is as follows:—

Having had our ... ...
lands measured out by the Múvéndira véḷar of Kunṟiyúrnàḍu who was Superintendent of lands under *Toṇḍáimánár* † (?) and appointed Kumàrattakuḍaiyàn Múvéndan Candiraśékharan, of Tiruppanaṅgàḍu, the superintendent of land allotment (?) under *Vánavan Pallavaraiyan* (?) and Toṇḍaimànàr, Bhaṭṭan Tiruvan, the local merchant, Amudan Paḷḷikoṇḍàn Veyyakkuṭṭi Paràntakan, Muttan Dévan, Śeṭṭi Kunṟan, and Ràjéndra Cóḷa Braha Śeṭṭi ‡ to officiate as supervisors and Nakkan Tiṭṭan as accountant, we made (the following assignments) ... ... excluding the *dévadánam* of Kumaravayal in ... ... , the lands in Kiḷattàyanallúr, and Kunṟattúr and the Kannànvayal lands in Munṟankuḍikkàḍu and ... ... measuring one *mávarai* to Gaṅgaikoṇḍa Aṇukka Śelai Śeṭṭi, Ràjàdhiràja Śela Śeṭṭi, Kaḍàraṅkoṇḍacóḷa Śela Śeṭṭi, ... Śeṭṭi, Ràjaràjaddanma Śeṭṭi, Ràjéndra Cóḷa danma Śeṭṭi, and the tenants who have settled in these vacant house-sites; among the lands ... ...
after excluding the lands given as *archanábhógam* § measuring one *mávarai*, the lands included under Kiḷattàyanallúr measuring *irumávarai munthirikai* and the *paśán* ... ... measuring ... ...
whatever remains thereafter are to be shared out to Jayaṅkoṇḍa Cóḷa Śeṭṭi who tills and improves the ... ... plantation, the tenants that have

[10] *Konna-vil-paḍai*: kon = mighty-powerful.

[11] *Véṇura-neḷittu*.

[12] *Vélkoḍi* = victorious or excellent ensign-(velkodi).

[13] *Rája pariccandam* or *Rája pariccinnam*.

[14] S. I. I. III, i, 29, has Śaṅgappai.

* *Oṭṭiśaivu-karṭṭiṭṭu-kiṭṭa*.

† Toṇḍaimánár:—S. I. I. III, i, nos. 22 and 23, gives the names of two officers in immediate attendance on Rájendra. One is called *tirumandira ólai* (royal secretary) Vánavan Pallavdaraiyan the native of Tiruppanaṅgáḍu and lord of Nervàyil in Panaiyúr náḍu in Kṣatriyasikhámaṇi vaḷa náḍu and the other is called *tirumandira ólai náyakam* (chief secretary) Rájarájan Toṇḍaimán. It is these two officers that transmit the King's oral orders to the proper quarters and authorise royal orders (*tirumukham*).

‡ All probably members of the local civic council.

§ *Inám* for conducting daily worship.

settled in this part, and the tenants that have settled in ... ...; the lands in Noccivayal, Paśumburai – – vayal and Paḷḷivayal amounting to two *mákkáṇis* are to be assigned to the tenants that settled in ... ... and to become their share ... ..."

Inscription No. 113.

Place :—Kuḷattúr Taluk—Nàrttàmalai—on the rock to the north of the Maṅgaḷa tírtham tank, in front of the Tirumalaikkaḍambar temple.

Dynasty and King :—Cóḷa—Parakésarivarman—Ràjéndra Cóḷa Dévar (Ràjéndra II 1052–64 A. D.). Begins with the shorter form of the King's *praśasti* commencing with the words, '*Tirumaruviya Śeṅgól Véndan.*'

Date :—Fifth year of the King corresponding to 1056–57 A. D.

Language and Script :—Tamil—incomplete—extant portion of 16 lines.

Translation :—

"Hail! Prosperity! In the 5th year of Uḍaiyàr Śri Ràjendra Cóḷa Dévar also called Kó-Parakésaripanmar, the King who wielded the sceptre of righteousness, and was affectionately embraced by the Goddess of Prosperity; who, while the army led by his elder brother (Ràjàdhiràja I) began to retire, led a counter attack, conquered the "seven and a half lakhs" of Iraṭṭapàḍi, planted, with fame in all quarters, the pillar of victory at Kollàpuram (Kólhàpúr); not meeting with any opposition marched on with his drums reverberating, and at Koppam on the banks of the Great River strewed the earth with fresh corpses, having annihilated all the great and warlike armies of Àhavamallan, on hearing which Àhavamallan fled in disgrace, seized Àhavamalla's elephants, horses, women and treasures and having anointed himself as victor sat enthroned on the Throne of Victory: We, the members of the town assembly of Teluṅgakulakàlapuram (Nàrttà-malai) in Aṇṇavàyiṛkúṛṛam of Iraṭṭapàḍikoṇḍa cóḷavaḷanàḍu, ... as provision for the holy bath of the *Mahádévar*, who has his abode at Tirumalaikkaḍambúr in our town, during the three *sandhis* daily with five pots-ful of holy water during every *sandhi* ... ... which the merchant of Cóḷakéraḷapuram in Miḷalainàḍu of Ràjéndrasiṅga vaḷanàḍu ... ..."

Inscription No. 114.

Place :—Kuḷattúr Taluk—Nàrttàmalai—on the rock to the north of the Maṅgaḷa tírtham tank in front of the Tirumalaikkaḍambar temple.

Dynasty and King :—Cóḷa—Parakésarivarman—Uḍaiyàr Śri Ràjéndra Cóḷa Dévar. Begins with the shorter form of the King's *praśasti* commencing with the words '*Tirumaruviya Śeṅgól Vaḷavan.*'

Date :—Fifth year of the King corresponding to 1056–57 A. D.

Language and Script :—Tamil—damaged—extant portion 12 lines.

Translation :—

"In the 5th year of Uḍaiyàr Śri Ràjéndra Cóḷa Dévar also called Kó-Parakésaripanmar, the Vaḷavan who wielded the sceptre of righteousness, and was embraced by the Goddess of Prosperity, who *while the army led by his elder brother retired, led the counter attack*, conquered the "seven

and a half lakhs" of Irattapàdi, *planted*, with fame in all quarters, *the pillar of victory at Kollápuram* (Kólhàpúr), and not meeting with any opposition marched on with his drums reverberating and *at Koppam on the banks of the Great River, having annihilated* all the mighty and warlike armies of Àhavamallan, strewed the earth with fresh corpses, and when Àhavamallan fled in disgrace, seized his elephants, horses, women and treasures, anointed himself as victor and sat enthroned on the Throne of Victory: We, the members of the town assembly of Telungakulakàlapuram, in Anna(lvàyir) kúrram of Irattapàdikondacólavalanàdu made the following provision for the conduct of worship in the great temple of the Lord of Trúmalaikkadambúr ... ... for the holy bathing ... ... and for the *Tambiràttiyár* (Goddess), during the midday worship, for the supply of four *nális* of rice for the daily offering, and for ... ... *uri* (of paddy), thus amounting, at the rate of six *nális* of paddy per day, to one *kalam*, two *túnis* one *padakku* and four *nális*, for thirty days in the month and to two hundred *kalams* (?) ... ... (?) *túnis* ... ... for the three hundred and sixty days in the year ... ..."

Inscription No. 115.

Place :— Kulattúr Taluk— Vellanúr—Agastíśvara temple—on the south wall of the *mandapam* in front of the central shrine.

Dynasty and King :—Cóla—Víra Ràjéndra Dévar (1063–1069 A. D.).

Date :—Seventh year of the king corresponding to 1069–70 A. D.

Language and Script :—Tamil verse—5 lines.

Translation :—

" When it was proclaimed to be the seventh year of the reign of Víra Ràjéndirar who, when the challenge 'conquer me or relinquish your sovereignty' was issued, conquered in battle the king who issued the challenge. *

There was dedicated to the *Álañjér midarrár*†, namely Agattíśar‡, who had his abode on the western side of Vellainallúr §, an *ardhamandapam* (front hall),

Which was well erected by the Tónral (chief ?) famed as one whose hands were wedded to virtue, the protector of the ancient crown of the Śembiyar (Cólas), the chief of Śiruvàyilnàdu,

The son of Màlan, Mudikondanàdàlvàn by name, the lord of the *áliyar* || clan of Tiruppanavalvayal and the tree granting every wish ¶ on earth."

* Sóméśvara I Áhavamalla, the western Cálukya prince who met Vira Ràjéndra in a battle at Kúdal Sangamam. Sóméśvara 'wrote and despatched a letter to the Cóla King in which he assigned as the field for the next battle the very spot at Kúdal whence his sons and himself had fled before in utter rout, and declared that whoever did not come, through fear, to the appointed field should thenceforth be no kings but out-castes' (Sastry, Cólas I, p. 326).

† He whose throat contained the *ála kála* poison—Nílakantha in Skt.

‡ Agastíśvara. § Vellanúr.

|| Clan of the Kallars hailing from *álinádu*.

¶ The "*Karpagam*" tree.

Inscription No. 116.

Place :—Kuḷattúr Taluk—Malaiyaḍippaṭṭi—Vàgiśvara temple—on a pillar of the *maṇḍapa* in front of the rock-cut shrine.

Dynasty and King :—Cóḷa—Víra Ràjéndra Cóḷa Dévar. (1063–69 A. D.). ?

Date :—(Twenty-fourth year ?) of the king—(corresponding to A. D. 1086–87). ?*

Language and Script :—Tamil—58 lines.

Translation :—

"Hail! Prosperity! In the (24th?) year of Śri Víraràjéndra Cóḷa Dévar—The *Náyanár* who resides in Agattíśuram (Agastíśvaram) temple at Tiru-Àlattúrmalai in Míśeṅgiḷinàḍu of Jayasiṅgakulakàlavaḷanàḍu shall take the *Kaḍamai* tax from Kaḷḷakkuḍi in Kiḻseṅgiḷinàḍu, which is a *dévadánam* village. Accordingly, we, the two *paṟṟilai náṭṭárs* † being present along with the members of all the villages of this *náḍu*, made the following settlement in a manner agreeable to the *Dánattár* (trustees) of the temple and the members of the village :—From lands in full crop three *kalams* of paddy on each *má* of land are to be measured into the *tirukkoṭṭáram* (temple granary). From lands cultivated under well irrigation the dues are to be reckoned at half the rate. One sixth for every *kalam*, shall be paid into the temple treasury as *áyam* tax from these amounts of paddy.

The amount of paddy collected as *uḷakan-ilakkai* ‡ at the rate of three *kuruṇis* for every *má* of land shall be stored along with the temple paddy, and he shall receive this paddy exclusive of his remuneration for service to the temple. May this be valid for so long as the moon and sun endure."

Inscription No. 117.

Place :—Kuḷattúr Taluk—Tiruviḷàṅguḍi—on the north wall of the ruined Śiva Temple.

Dynasty and King :—Cóḷa-Ràjakésarivarman Uḍaiyàr Śri Kulóttuṅga Cóḷa Dévar—Kulóttuṅga I, 1070–1120 A. D. Begins with the *praśasti* of the king commencing with the words "*Pugaḻ-mádu-viḷaṅga*".

Date :—Sixth year of the king corresponding to 1075–76 A. D.

Language and Script :—Tamil—5 long lines.

Translation :—

"Hail! Prosperity! In the 6th year of Uḍaiyàr Śri Kulóttuṅga Cóḷa Dévar, also called Koviràjakésaripanmar (King Ràjakésarivarman) who, while the Goddess of fame became prosperous, the Goddess of victory was loving him, the Goddess of the earth was beaming with joy, and the Goddess of

* This year which has been supplied conjucturally is too high an year for Víra Rájendra. According to Prof. K. A. N. Sastry—Cóḷas—p. 336, "The latest regnal year of Víraràjéndra that is found in inscriptions is the eighth, which is mentioned in a record (S. I. I. iii. 57, ll. 11–12.) of Parakéśari Adhiràjendradéva .... Viraràjéndrá's death must have occurred, therefore, early in A. D. 1070".

† Probably two endogamous Kaḷḷa clans.

‡ Reads 'Uḷakani—ilákkaikku' which may mean *ilakkai*—monthly wages for the *uḷakan*—accountant who kept the register of land, and accounts in a village.

Fortune wedded him, having put on, by right of inheritance, the excellent crown of jewels, extended his authority in all directions and was seated enthroned on the Throne of Victory: To the *Mahádéva* of Tiruviṛaiyànkuḍi, in Vikkiramakéśari Carupédimaṅgalam. (Vikramakésari—Caturvédimaṅgalam) a *brahmadéyam* village in Uṛattúrkúṛṛam of Iraṭṭapàḍikoṇḍa Cóḻavaḷanàḍu, I, Candràbaraṇan Ponnambalakkúttan, a Brahmin of the *átréya gótra* (sept) also called Nílakaṇḍan Àṇḍa(ṅ)gai of this village dedicated 2 lamps to be lighted for ever, and gave 64 *káśus* in charge of the *Śivá brahmaṇar* of this temple to maintain them with one *uri* of ghee daily. Having received these sixty-four *káśus*, we, the *Śiva bráhmaṇar* of this temple, shall keep the lamps lit as daily service, for so long as the moon and sun endure. May this be under the protection of all Màheśvaras".

Inscription No. 118.

Place :—Àlaṅguḍi Taluk—Tirukkaṭṭaḷai—Sundaréśvara temple—on the south wall of the central shrine.

Dynasty and King :—Cóḷa-Śri Kulóttuṅga Cóḷa Dévar-Kulóttuṅga I–1070–1120 A. D. Begins with the *praśasti* of the king commencing with the words "*Pugaḻmádu virumba*".

Date :—Ninth year of the king—A. D. 1078–79.

Language and Script :—Tamil—18 lines—slightly damaged.

Translation :—

"Hail! Prosperity! In the ninth year of Śri Kulóttuṅga Cóḷa Dévar, who, while the Goddess of Fame was loving him, the Goddess of Victory was ever with him, the Goddess of the Earth was beaming with joy and the Goddess of Fortune was wedded to him, having put on, by right of inheritance, the excellent crown of jewels, and extended his authority over all quarters in such a way that the Villavar (Céras) were ruined, the Minavar (Pàṇḍyas) lost their position, and Vikkalar * and Śiṅgaṇar † were plunged into the western ocean, celebrated his anointment as victor, and was seated enthroned along with Bhuvanimuḻuduḍaiyàḷ his queen, on the Throne of Victory: Whereas, Bógéndrasingappéraraiyan of Kaṛṛaḷi, the foeman ‡ of Ràjéndracóḻamaṅgalanàḍàḻvàn (chief) also called Araiyan Śéndan of Kaṛkuricci, of Kaḷḷappàl in Ten-kavirnàḍu of Jayasiṅgakulakàlavaḷanàḍu, perished as a hero in the great fight at Milaṭṭúr and the hostilities having ceased on that account I, Palamaṇḍalappéraraiyan of Milaṭṭúr, and my brother Aṇukkan, wishing that these feuds may cease gave twenty-five sheep to the Nàyakar of Tirukkaṛṛaḷi for supplying half the amount of ghee to maintain a lamp. Having received these twenty-five sheep, we, the priests of this temple, shall keep a lamp lighted with this provision for so long as the moon and sun endure. May this be under the protection of all Màhéśvaras."

* Vikramáditya VI.

† Jayasimha III, Vikramáditya's younger brother and the Viceroy of Baṇavásé.

‡ *aḍaiyán.*

Inscription No. 119.

Place :—Àlaṅgúḍi Taluk—Tirukkaṭṭaḷai—Sundaréśvara temple—on the south wall of the central shrine.

Dynasty and King :—Cóḷa—Śri Kulóttuṅga Cóḷa Dévar-Kulóttuṅga I—1070–1120 A. D. Begins with the *praśasti* of the king commencing with the words "*Pugaḷmádu virumba*".

Date :—Tenth year of the king corresponding to 1079–80 A. D.

Language and Script :—Tamil. Incomplete, 6 lines extant.

Translation :—

"Hail! Prosperity! In the tenth year of Śri Kuóttuṅga Cóḷa Dévar, who, while the Goddess of Fame was loving him, the Goddess of Victory was abiding with him, the Goddess of the Earth was beaming with joy and the Goddess of Fortune was wedded to him, having put on, by right of inheritance, the excellent crown of jewels, and having extended his authority over all quarters in such a way that the Villavar (Céras) were ruined, the Minavar (Pàṇḍyas) lost their position, and Vikkalar and Śiṅgaṇar were plunged into the western ocean, celebrated his anointment as victor and was seated enthroned along with Bhuvanimuḻuduḍaiyàḷ his queen, on the Throne of Victory: I, Ràjéndra Cóḷamaṅgalanàḍàḻvan also called Araiyan Śéndan, of Kaṟkuricci, in Kaḷḷappàl of Tenkavirnàḍu in Jayasiṅgakulakàlavaḷanàḍu, gave to the Vignéśvaradéva at Tirukkaṟṟaḷi, the wet-lands near the Śekkàlai or oil mill in the Vaḷattàmaṅgalam lands, whereof the eastern boundary lies to the west of the lands of the Jain monastery, the southern boundary to the north of the channel which flows into the *úraṇi*, the western boundary to the east of Pakkanvàykkàl channel, and the northern boundary to the south of Śi ...".

Inscription No. 120. *

Place :—Àlaṅgúḍi Taluk—Tirugókarṇam—Gókarṇéśvara temple—on the rock above the rock-cut central shrine.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar also called *Ponnambalam ponméynda* Kóviràjakesaripanmar—Kulóttuṅga II † 1133–1150 A. D.

Date :—Twelfth year of the king corresponding to 1144–45 A. D.

Language and Script :—Tamil verse (*ahaval*)—damaged and incomplete—11 lines are extant.

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* Madras Epigraphical collections No. 411 of 1902; S. I. I. Vol. VII 1044.

† Identified as Kulóttuṅga I (1070–1120) and included under the inscriptions of his time in the "List of chronological Inscriptions in the Pudukkottai State". Prof. Sastry identifies the King as Kulóttuṅga II and includes this inscription in the list under Kulóttuṅga II ('Cóḷas' II, ii, p. 642). He notices this inscription in part I, page 80 ibid, as follows:— A curious inscription from Tirugókarṇam in the Pudukkottai State mentions a clan of Brahmins who exercised the right of crowning kings and who had been settled in the Tenkavira nàḍu by the king Kiḷḷi who had a regard for their ancient connection with the great city of Tuvarai (Dváraka). The presence in the Páṇḍya country of Lambakarṇas with special duties at the coronation of a King is noticed in the Mahávamśa". It was Kulóttuṅga II who is mentioned in the *Kulóttuṅga Cóḻan ulá* as the king who remodelled the Chidambaram temple and covered it with gold (ibid II 1, p. 73–74).

Translation :—

"Hail! Prosperity! In the 12th year of Tribhuvanaccakravartikal Śri Kulóttunga Cóla Dévar also called 'Kó-Ràjakésaripanmar (King Ràjakésarivarman) who covered the *Ponnambalam* [1] with a golden roof', who was seated enthroned with grace on the glowing golden Throne of Victory along with his queen Bhuvanimulududaiyàl :—

Whereas, Tillaikkali, of vast learning, who shone in the world as a man of large handed munificence and possessed of wealth which was acquired by no unworthy means, who, was a native of Tondainàdu by birth, a man of truthful word and immense wealth, the lord of Tiruvetpúr, a descendant of a wealthy family, whose ancestors, the king Killi [2], in consideration of the fact that they came from Tuvaraimànagar [3] in ancient times, had settled in the unrivalled district of Tenkavirnàdu, the family of Brahmins whose fair hands traditionally placed the crown on the heads of the mighty monarchs who wore ceremonial garlands of flower and prospered accordingly [4],

Created a flower garden, wherein bees loved to swarm, for this *Śáttár* [5] of indescribable renown in Tenkavirnàdu where fertility reigns; laid out the car street [6] eighteen feet wide and called it Tenkavirnàdan, constructed as a permanent monument the great sluice (of the Kavinad tank ?) and earned a lasting name in this enduring world ... ... [7] and as a gift greater than all his gifts which he made and thereby became famous in the world, gave Àlavayal village famous for its prosperity unto Śiva, dug a tank for storing water and constructed its bunds, *reclaimed the lands to be irrigated by it* (?), constructed irrigation channels to fertilise it, surveyed and divided fields into square plots, dug many wells, ... on obtaining which lands given cheerfully and with nothing wanting in them, ... as measured by the *kól* (rod) called

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[1] S. I. I. VII No. 1044 which is the copy taken by the Madras Epigraphical Department reads *Pérambalam ponméynda. Ponnambalam* means 'the golden dance hall,' while *Pérambalam,* means 'the great dance hall'. Both are the names of Chidambaram.

[2] Killi was one of the ancestors of the Cólas. Killi is generally used to denote a Cóla king.

[3] City of Dváraka in the north.

[4] The State text reads—*tangal-śelvan-talattinda-tá-mannarai-mudi-śúttum* whereas S. I. I. VII, 1044 reads *tangal-śelvan-talattindat-tár mannarai-mudi-śúttum* ; *inda* or *indai* = circlet of flowers, *tár* = garland.

[5] *Śáttár—Śastá* or *Aiyyanár ?* 'Ins. (Text) of the Pudukkottai State' reads (*undu*) *méviya púm-pada* (*p*) *padaittida; vandu* is a better reading for *undu*. It would mean 'created a flower garden wherein bees loved to swarm'. S. I. I. VII, No. 1044 has *pandu-méviya púm-padappu paṭaitti·lu*—' created a garden full of flowers which bore fruits'.

[6] *térvidi.*

[7] The line in the State text is unintelligible. It reads "*peráda ... ... lakuraikku pereditta kip-pár-vilangac-ceydamaitta*". S. I. I. VII, 1044 reads "*perádiv-vulaku raikkum peradi ... ... kip-pár vilangac ceydamaitta.*

பொரத ... ... லகுரைக்கு பெரெதித்த ... ... கிப்பார்விளங்கச்செய்தமைத்த பரிசிற்கு

S. I. I. Vol. VII, No. 1044 gives a clearer reading as follows :—

பொராதிவ்வுலகுரைக்கும்பெரெதி ... ... கிப்பார் விளங்கச்செய்தமைத்த பரிசிற்கு;

Tirunàḍan which was in vogue in Śivagaṅgai [1] ... ... we, the *nàṭṭár* (residents) of Mélaivaḷi (western part) of (Tenka)virnàḍu, having granted exemption from royal taxes ... ... (and made ?) all these lands there ... ... everything ... ... [2]."

Inscription No. 121.

Place :—Kuḷattúr Taluk—Parambúr—Cóḷiśvara temple—in the turning of the south wall of the central shrine.

Dynasty and King :—Cóḷa—Cakravartikal (Emperor) Śri Kulóttuṅga Cóḷa Dévar also called Kóvirájàkésaripanmar (King Ràjakésarivarman)-Kulótuṅga-I 1070–1120. Begins with the *praśasti* of the king commencing with the words "*Pugaḷmádu viḷaṅga*".

Date :—Thirteenth year of the king corresponding to 1082–83 A. D.

Language and Script :—Tamil. 12 lines.

Translation :—

"Hail! Prosperity! In the thirteenth year of Cakravartikaḷ Śri Kulottuṅga Cóḷà Dévar also called Kóviràjakésaripanmar (King Ràja-késarivarman) who, while the Goddess of Fame became prosperous, the Goddess of victory was loving him, the Goddess of the earth was beaming with joy and the Goddess of Fortune was wedded to him, having put on, by right of inheritance, the excellent crown of jewels, extended his authority in all directions in such a way that the Mínavar (Pàṇḍyas) and Villavar (Céras) were ruined, and the Śiṅgaḷar (for Siṅgaṇar ?) were plunged into the western ocean, celebrated his anointment as victor and was seated enthroned along with Bhuvani-muḻuduḍaiyàḷ his queen, on the Throne of Victory: Endowment to the *Mahádeva* who has his abode at Cóḷa-Kóḷi-Íśvaram temple at Parambaiyúr in Kunṟusúḻnàḍu of Iraṭṭapàḍikoṇḍacóḷa-vaḷanàḍu: I Vikkirama Cóḷa Pallavataraiyan also called Tiruvaḍikaḷ Vikkirama-Cóḷan, the chief of the town of Véśalippàḍippàkkam in Ràjéndracóḷavaḷanàḍu gave the fifty-one sheep that are penned here in order to provide for one lamp endowed by me and to be lighted for ever one *uḻakku* of ghee daily by the measure *Súlanáḻi.** These sheep numbering fifty-one which are to be *śávámúvap-péráḍu*† are given in charge of these three *Śivabráhmaṇar* of this temple-namely Kuṅṟan Śiṅgabhaṭṭan of *Gautama gótra,* Ambalattàḍi Sóṟan, and Dévan Paraméśvaran of the same *gótra.* I, Vikkirama Cóḷa Pallava-taraiyan, gave these fifty-one sheep as a gift, to remain for so long as the moon and sun endure. May this be under the protection of all Màhéśvaras."

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[1] The State 'Texts' reads குறை ... ... னிதனித்த நிலமகப்படத்திருநாடன் சிவகங்கை திகழ் கொலப்பாடியென்னுந்தி ... ... தாம் ... ... whereas S. I. I. Vol. VII, 1044, reads குறைவின் ... ... னிதனித்தநிலமகப்படத்திருநாடன் சிவகங்கைதிகழ்கொலப்பாடி யென்னுந்தி ... ...

[2] The 10th line in S. I. I. is more fragmentary than in the State 'Texts' and the 11th line is absent.

* Súlakkal—a measure stamped with a trident in use in Śiva temples.

† lit—those which neither die nor grow old, i.e., the fixed number of milch ewes is to be maintained.

Inscription No. 122.

Place :—Kuḷattúr Taluk—Pudukkóṭṭai Town—on a stone pillar found out during the excavation of a spot in Kalaśakkàḍu to the east of the town.

Dynasty and King :—Cóḷa—Cakravarti Śri Kulóttuṅga Cóḷa Dévar-Kulottuṅga I, 1070–1120. Begins with the *praśasti* of the king commencing with the words "*Pugaḻmádu viḷaṅga*".

Date :—Thirtieth year of the king corresponding to 1099–1100 A. D.

Language and Script :—Tamil—84 short lines.

Translation :—

"Hail! Prosperity! In the 30th year of Cakravarti Śri Kulóttunga Cóḷa Dévar who, while the Goddess of Fame became prosperous the Goddess of Victory was loving him, the Goddess of Earth was beaming with joy and the Goddess of Fortune was wedded to him, having put on, by right of inheritance, the excellent crown of jewels, extended his authority over all quarters in such a way that the Mínavar (Pàṇḍyas) lost their position, the Villavar (Céras) were ruined and the Vikkaḷar and Siṅgaṇar were plunged into the western ocean, celebrated his anointment as victor and was seated enthroned along with Bhuvanimuḻuduḍaiyàḷ his queen on the Throne of Victory: The deed given to the members of the town assembly of Śénikulamàṇikkapuram in Tenkavirnàḍu of Jayasiṅgakulakàla-vaḷa nàdu:—The *Uṟṟancey* lands are the lands that I, Múvéndavéḷàn also called Śiràma ... ... Àḍavallàn, a merchant in this town bought from the said assembly, wherefor the eastern boundary lies to the west of Puḷinattam, the southern boundary to the north of the Śemmaripàvaikkal* ... ..."

Inscription No. 123.

Place :—Kuḷattúr Taluk—Irumbàḷi—in the ruined Śiva temple.

Dynasty and King :—Cóḷa—Trbhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar † —Kulóttuṅga II–1133–1150 A. D.

Date :—(Thirtieth year) ?

Language and Script :—Tamil—incomplete—fragment of 5 lines only extant.

Translation :—

"Hail! Prosperity! In the (30 ?)th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar: (The amount that) We, the members of the district assembly constituting the district assembly of Tenkavirnàḍu in Jayasiṅgakulakàlavaḷanàḍu, have agreed to pay to Anapàyanàḍàḷvàn† also called ... ...nai araśan dévan of Irumbaḷi or Ràjan who constructed the *Ka(li ?)ṅgu* (sluice) ... ... from every *má* of land ... ..."

* A stone bearing the image of Śemmari-a hero stone ?

† Anapáya was the surname of Kulóttuṅga II who also bore the title of Tribhuvanaccakravartikaḷ- See K. A. N. Sastry Cólas Vol. II, pt. I, p. 60. This grant is possibly of the time of Kullóttuṅga II who ruled from A. D. 1133–1150 ; the date of the above grant is conjecturally supplied as ௩0 (30). The inscription is included under Kulottunga I in the "Chronological List of Inscriptions of the Pudukkottai State" probably in consideration of the high regnal year which is conjecturally supplied.

Inscription No. 124.

Place :—Tirumayam Taluk—Irumbànàḍu—Sundararàjapperumàḷ temple—on the wall in the north *prákáram.*

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar—Kulóttuṅga I, 1070–1120 A. D.

Date :—Thirty-third year—month of *Méṣa,* thirteenth day (*trayódáśi*) of the bright fortnight (*Púrvapakṣa*), a Monday when the moon was in conjunction with the asterism of *Tiruvóṇam* (*Śravaṇam*). Perhaps the date intended is Monday 17th August (*Śimha* not *Méṣa*) 1103 A. D. when *trayódáśi* was current till 16 hours 30 minutes after sunrise and *Śravaṇam* till 12 hours 15 minutes after sunrise.

Language and Script :—Tamil—Incomplete—24 lines extant.

Translation :—

"Hail! Prosperity! In the 23rd year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar on the 13th day of the bright fortnight in the month of *Méṣa* (*Śimha*), a Monday on which the moon was in conjunction with the asterism of *Tiruvóṇam*, I, Aḷaku Kaṇḍaperumàḷ, the chief among chiefs, of Perambúr nàḍu in Ràjéndracóḷavaḷanàḍu of Ràjaràja Pàṇḍi nàḍu made the following gift :—

The lands that I gave, this day, with oblations of water on the sacred hand, to Our Lord[1] of Aḷakukaṅda—Viṇṇagaram[2], who was installed and consecrated on my behalf by Tàramaran in the temple at Panduvana mahàdévanallúr also called Nuḷambúr in the Miḷalaikkúṛṛam of Adaḷaiyúr nàḍu, as an endowment for the provision of the food-offering[3] and adornment[4], which lands are to be *danmadána iṛaiyili*[5] are as follow :—

The Koṛṛivayakkal lands, measuring one twentieth (of a *véli*), which are irrigated by the tank, the *émbal*,[6] and the *úruṇikaḷ*[7]; the Tiruppúvanavayakkal lands measuring one twentieth and one hundred and sixtieth (of a *véli*); the Maṛivayakkal lands measuring one twentieth and one hundred and sixtieth (of a *véli*); the ... ... vayakkal lands measuring one twentieth and one eightieth and one three hundred and twentieth (of a *véli*); the Aiyyaṛivayakkal lands measuring one fortieth and one hundred and sixtieth (of a *véli*); the Kuraṅguḍaiyàn lands measuring one eightieth and one three hundred and twentieth (of a *véli*); the Śekkàraccey lands measuring one fortieth (of a *véli*); the Tiruvaraṅgaccellivayakkal lands measuring two twentieths (of a *véli*); the Tiruvapaḍivayakkal lands measuring three twentieths (of a *véli*), and the Àṇḍànvayakkal lands measuring one twentieth (of a *véli*); lands totalling in all one half and two twentieths (of a *véli*). Declaring these lands, which measure in all one half and two twentieths (of a *véli*), to be *danmadána iṛaiyili*[8], to be the

[1] Emperumán = My Lord—an usual form of address to God Viṣṇu.

[2] Viṇṇagaram—Corruption of *Viṣṇugṛham* meaning *Viṣṇu* shrine.

[3] *amudupaḍi.*

[4] *śattuppaḍi.*

[5] Exempt from royal tax in virtue of the lands being an endowment for charitable purposes.

[6] High level irrigation tank.

[7] Small tanks—*lit.* the drinking water tanks.

[8] Exempt from royal taxes in virtue of its being a free gift and endowment.

endowment for the provision of food-offering and adornment to Our Lord and to remain as *iṟaiyili*[9] for so long as the moon and sun endure, and having inscribed so on stone and copper I, Aḷakukaṇḍaperumàḷ also called Adailiyúr Nàḍàḷvàn, gave this[10] with oblations of water on the sacred hands of God. To this effect I, Adaḷaiyúr Nàḍàḷvàn set my hand here unto.

Thus, in obedience to the gracious commands I, Kaṇḍa-Nàrà(yaṇan) wrote this *pidipàḍu.*[11] This is my writing. To this effect I, Ilaṅgai-Śeṟṟàn-Naṭṭa ... ... bear witness ... ..."

Inscription No. 125.*

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—Mélaikkóvil—*on* the east wall of the *maṇḍapam* in front of the rock-cut shrine.

Dynasty and King :—Cóḷa—Cakravartikal Śri Kulóttuṅga Cóḷa Dévar also called Koviràjakésarivarman—Ràjakésarivarman Kulóttuṅga I, 1070–1120 A. D. Begins with the *praśasti* of the king commencing with the words "*Pugaḷ-mádu viḷanga.*"

Date :—Thirty-sixth year of the king corresponding to 1105–06.

Language and Script :—Tamil—25 lines.

Translation :—

"Hail! Prosperity! In the 36th year of Cakravartikal Śri Kulóttuṅga Cóḷa Dévar also called King Ràjakésarivarman, who while the Goddess of Fame was glorious, the Goddess of Victory was loving him, the Goddess of the Earth was beaming with joy, and the Goddess of Fortune was wedded to him, having put on, by right of inheritance, the excellent crown of jewels extended his authority over all quarters in such a way that the Mínavar (Pàṇḍyas) lost their position, the Villavar (Céras) were ruined and the other kings lost their power and were ruined[1], was seated enthroned along with Avanimuḷuduḍaiyàḷ (his queen) on the Throne of Victory:

We, the members of the district assemblies of Iraṭṭappàḍikoṇḍa cóḷavaḷanàḍ drew up the following agreement on behalf of the *Mahádévar* Who has hi abode at Tirunalakkunṟam :—

Kíniyaninṟàn Sahasran of Kiràñjimalai[2], and Aruḷàḷan Sahasran of Védai-gómpuram,[3] both residing in Kàppukkuḍi, a *brahmadéyam* village of this *náḍu,* having been authorised to levy brokerage on the betel leaves imported into this *náḍu,* these two said persons and their descendants, are bound, from this thirty-sixth year of the king, to supply to the said God thirty thousand arecanuts and fifty bundles of betel leaves annually, for the offering of betel leaves and arecanuts as long as the moon and sun last.

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9 Exempt from royal tax.

10 The *piḍipàḍu* referred to below—the original deed written on palm leaf which is taken as the authoritative version of the document.

11 Original title deed or gift deed on palm leaf.

* A. R. E. 353 of 1904.

1 Reads "*énáya-mannavar-iyaluṟṟ-aḻi tara.*"

2 Sahasran = of the "One thousand"—a merchant guild. Kiràñjimalai—a village in Guntur District. See E. I., VI, p. 228 and S. I. I., II, pp. 114 and 519.

3 The "Sahasran" of Védaigómpuram—a village in the Telugu country. S. I. I., II, p. 519.

He who violates ths arrangement will suffer ... ...
... ...

We, ourselves, *viz.*, the members of the district assemblies, the Múnṛupaḍai Porkóyil Kaikkóḷar[4] and the Paḷiyili Ainnúṛṛuvr of this *náṭṭuppaḍai*[5] having undertaken to maintain this, had this inscribed on stone.

He who seeks to violate this will perish, leaving no progeny behind.

May this be under the protection of all Màhéśvaras.

Tiruníḷan and Aruḷàḷan referred to in the former inscription on stone, who shall both get one half share, and Śiruttoṇḍa Nambi also called Dàmódaran Śri Kṛṣṇan, who shall get the other half, shall, all three[6] of them, stay at Tirunalakkunṛam itself, execute the conditions referred to in thisgree a-ment and see that the supply to the Lord of Tirunalakkunṛam is maintained.

May those who try to upset this perish. May this be under the protection of the Màhéśvaras.

Stipulating that these persons shall supply the arecanut and betel leaves in accordance with the terms mentioned in this inscription on stone and pay, from this 40th year of the king, sixty drachmas annually, at the rate of five drachmas a month, for meeting the expenses of anointing the sacred body of the Bull[7], We, the members of the district assembly, the Kaikkóḷar and the Paḷiyiḷi Aiññúṛṛuvar had this inscribed on stone.

He who upsets this shall perish without any posterity.

May this be under the protection of all Màhéśvaras."

Inscription No. 125-A (Not Published.)*

Place :—Kuḷattúr Taluk—Nàrttàmalai—Mélamalai—on the moulded basement in front of the rock-cut Viṣṇu shrine.

Dynasty and King :—Cóḷa—Trbhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar also called Kóviràjakésaripanmar—Kulóttuṅga I, 1070-1120 A. D.

Date :—Forty-fifth year of the king corresponding to 1114-1115 A. D.

Language and Script :—Tamil—4 lines each on the 16 blocks of the moulding and the plinth below.

Text (transliteration).

1st block:

Śvasti śri ce—
m pon vírasimhá—
sanattu avani mu—
ḷuduḍaiyáḷóḍu—

[4] The three Kaikkóḷar platoons belonging to the Poṛkóyil Regiment. Poṛkóyil means Chidambaram.

[5] The local battalion of the Paḷiyili Aiññúṛṛuvar (lit-" Blameless Five Hundred ")—a merchant guild. *Náṭṭuppaḍai* is one of the six kinds of armies mentioned in Tamil works. (viz., *múlappaḍai, kúlippaḍai, náṭṭuppaḍai, káṭṭuppaḍai, tuṇaippaḍai* and *pakaippaḍai*).

[6] Probably the temple priests entitled to share the articles offered after conducting the worship.

[7] *Iḍapar—lit.* the *Nandi* idol.

* Discovered and published by M/S. S. R. Balasubrahmanian and K. Venkatarangam Ráju in their article 'Nárttámalai and its temples II', Journal of Oriental Research, Madras, Vol VIII, Part I, pp. 25-28, 1934. (January-March).

2nd block:

m vírrirundaruḷiya Kóvirájakésa—
ri-panmarána tribhuvana cakravartiga(ḷ)
Śri Kulóttuṅga Cóḷa dévaṟku
yáṇḍu 45 vadu Iraṭṭ(a)pá—

3rd block:

ḍi-koṇḍa-Cóḷa-vaḷa-náṭ—
ṭaṇṇal váyíṟ-kúṟṟat—
tu Teluṅga-kulakálapura—
ttu nagarattómiyán na—

4th block:

garattut-tiruméṟkóy—
iṟ Karumáṇikkáḷvár—
kku ttiruppaḍi-máṟṟu—
kku innagarattu vyá—

5th block:

pári Dévan Periyánána Muḍi—
koṇḍa-cóḷa-t-teluṅgaiyará—
yan tiruttina kuḍikkáḍu Dévanéri
nilamánadaṟku kílpárkellai

... ...
... ...
... ...
... ...

11th block:

... ... yeppeṟpaṭṭa payiruñjey—
du kuḍi-níṅgáḍa dévadánamáka vanu—
pavattu náḷonúrukku neṟ padakku nāná—
ḷiyáka aṭṭáṇḍu torum 75 kalam eḷu—

12th block:

pattaiṅgala nellu ... ...
... ...
... ...
... ...

15th block:

... ... koṇḍa Cóḷa Teluṅg
... ... yanukkuk kuḍi níṅ—
gáḍa dévadánamáka Áḷvárk—
kut-tiruviḍaiyáṭṭañj-ey

16th block:

du ... ...

Translation:—

Blocks 1–5:

"Hail! Prosperity! In the 45th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar also called King Ràjakésarivaṟman who was seated enthroned along with Avanimuḻududaiyal, his queen, on the magnificent golden Throne of Victory:

We, the members of the Civic assembly of the city of Teliṅgakulakàlapuram[1] in Aṇṇalvàyil kúṟṟam of Iraṭṭapàḍikoṇḍacóḷavaḷanàḍu, do hereby register the following deed for the provision of daily food-offerings to Karumànikkàḻvàr[2] of the Tiruméṟkóyil[3] of this city:—

---

[1] The old name of Nárttámalai.

[2] The presiding deity (Viṣṇu) in the cave temple.

[3] The Viṣṇu cave temple now called Śamaṇar Kuḍagu. It is called here "the Śacred Mélaik-kóvil (Western temple)."

Whereas, the lands in the *Kuḍikkáḍu* called Dévanéri have been reclaimed and improved by Dévan Periyàn also called Muḍikoṇḍa Cóḷa Teliṅgaiyaràyan, a merchant in this city, and have thus been rendered arable, the eastern boundary of which ... ...

... ...

... ...

... ...

... ...

11th block:

He is free to raise any kind of crop and enjoy the lands as *kuḍiniṅgádévadánam*[4], paying 75 *kalams*—seventy-five *kalams*—of paddy annually to this God, at the rate of one *padakku* and four *náḷis* of paddy a day for offerings

... ...

... ...

... ...

... ...

... ...

Blocks 15 & 16:

We hereby assign these lands as *tiruviḍaiyáṭṭam*[5] in the possession of the Aḷvàr, the said Muḍikoṇḍacóḷa Teluṅgaiyaràyan enjoying them as *kuḍiniṅgádévadánam*."

Inscription No. 126.

Place:—Tirumayam Taluk—Irumbànàḍu—Agastíśvara temple—on the south wall of the central shrine.

Dynasty and King:—Cóḷa—Trbhuvanaccakravartikaḷ Śri Kuḷóttuṅga Cóḷa Dévar—Kulóttuṅga I, 1070-1120 A. D.

Date:—Forty-sixth year of the king corresponding to 1115-16 A. D.

Language and Script:—Tamil—10 lines.

Translation:—

"Hail! Prosperity! In the forty-sixth year of Trbhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar: Whereas, in obedience to the royal orders issued[1] by the Perumàḷ[2], to provide for the daily service to the *Náyanár*, who abides in Tiruvagattíśvaram in Śri Paràntakanallúr also called Kulóttuṅgaccóḷa nallúr in the Nadviṛkúṟṟu of Miḷalaikkúṟṟam, ten *vélis* of land had to be set apart in this village under the new name of Iràmadévinallúr, after cancelling the old name, which conveyance was to be made in accordance with the *uḷvari* document[3] issued under the signature of the *Puravariyár*[4] and the land to be measured by the standard measure *kuḍitáṅgi*[5]:

---

[4] Lands conveyed as endowment and to God's ownership, the original tenant-holder not being evicted. This is opposed to *kuḍinikkidévadánam*, where during the conveyance the original *kuḍi* was evicted.

[5] Lands in absolute ownership by the temple like any other land owner.

[1] *Tirumukam.*

[2] Here the King is referred to as *Perumáḷ*.

[3] Document issued by the Revenue department.

[4] Revenue officials.

[5] A measuring rod.

The following is the settlement of its boundaries effected by Aṇukka-Viḷupparaiyar, the revenue officer of this nàḍu, who conducts settlement operations in this *náḍu*, in accordance with the *kaḍai-iḍu*[6] orders issued by Nuḷambàdaràyar,[7] the administrator of the district:—All the lands in this village included within Puduvúrkuḍi hamlet, the lands included within Àlattúr hamlet, the lands included within Kíḻaikkarambai, the lands included within Nakkanéri, and two shares out of five in Kaḻḻikkuḍi. Stipulating that these lands shall supply paddy towards payment of *neṛkadamai*[8] and in addition pay all their *antaráyam*[9] dues in cash to the *Náyanár* who abides in Tiruvagattíśvaram, I, Aṇukka Viḷupparaiyan set my hand hereunto."

Inscription No. 127.

Place:—Tirumayam Taluk—Iḍaiyàttúr—Svayamprakàśamúrti temple—on the south wall of the central shrine below the platform put up for Dakṣiṇàmúrti.

Dynasty and King:—Cóḷa—Trbhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar—Kulóttuṅga I, 1070–1120 A. D.

Date:—Fifty-second year of the king corresponding to 1121–22 A. D.

Language and Script:—Tamil—incomplete and obliterated—5 lines.

NOTE:—This grant seems to be a renewal of an older grant.

Translation:—

"Hail! Prosperity! In the 52nd year of Trbhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar: The inscription copied from a previous deed of sale of the *dévadánam* lands of the *Mahádévar* Who, abides at Tiruttàntóṇṛíśvaram as the Lord of Iḍaiyàṛṛúr in Iraṭṭapàḍikoṇḍacóḷa-vaḷanàḍu:—Whereas, in the 5th year of King Parakésarivarman* the lands called Tàṇṛi ... ... was conveyed to this God as *tirunámattukkáṇi* (?) by Víracóḷa Ilangóvéḷ also called Àdittan Tiruvoṛṛiyúr Aḍigaḷ and the gift received with due oblations of water by Toṅgal Varaguṇanàr of the Kouṇḍinya *gótra*, a *Śivabráhmaṇar* in the temple of this Lord,

We, the members of the village assembly directed Karumànikka Śeṭṭi also called ... ... kàḍan to dig the tank of the *dévadánam* village and reclaim and improve the lands therein, and marked the boundaries as follows:—

Eastern boundary to the west of the road to Àṅkuḍi which runs north from ... ..., to the north of the northern border of Kaḍambañcey land west of ... ... to the north of the northern border of Vaḍakaḻḻiccey and to the west of the western boundary of the above, to the west of the western border of the Tenkaḻḻiccey and to the west of the western border of the ... ... ḻu kaḍaivaśakkal; southern boundary to the north of Aṛakki Àṛu river and north of the northern boundary of the Vaḍavúruṇiccey; western boundary to the east of ... ... the *koṭṭu* ... ...; northern boundary to the south of the *émbal* (tank) in the north.

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[6] Communication sent direct to the donee.
[7] "Maṇḍala mudalikaḷ Nuḷambádaráyar."
[8] Tax on the paddy harvest to be paid in kind.
[9] Taxes in cash payable to the village assembly.
* Parantaka I—907—953 A. D.

We, the members constituting the village assembly of Idayaṟṟúr village further ratified, with due oblations of water, this gift, made by the chief at the instance of Toṅgal Varaguṇanàr, of lands called Tànṟi ... ... included within the bounds specified above and not excluding the *uḷnilam* (lands under crop). May this be protected by the Màhéśvaras."

Inscription No. 128.*

Place :—Kuḷattúr Taluk—Tiruvéṅgaivàśal—Vyàghrapuríśvara temple—on the outer wall west of the first *prákáram*.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Vikrama Cóḷa Dévar—Parakésarivarman Vikrama Cóḷa—1118-1135 A. D.

Date :—Fourteenth year of the king, corresponding to 1131-32 A. D.

Language and Script :—Tamil—slightly damaged—13 lines.

Translation :—

"In the 14th year of Tribhuvanaccakravartikaḷ Śri Vikkirama Cóḷa Dévar:

The lands granted to Eḷunàttunaṅgai, the *śándikkúttu*[1] dancer, for performing the dances during the *Śittirai* festival[2] of the Lord of Tiruvéṅgaivàyil in Peruvàyilnàḍu of Jayasiṅga kulakàlavaḷanàḍu, are Tippaiyarvayal in the *dévadánam* lands, the tank and everything else that is included therein.

These lands were granted to this Eḷunàṭṭunaṅgai in lieu of remuneration to be paid in kind (paddy)[3] and money payable in *kásus*. Having received these lands, she shall perform all the nine *kúttus*.[4] Agreeing to supply the grain in kind[5] during years in which crops fail, we, the members of the Peruvàyilnàḍu assembly and the Màhéśvaras of this temple granted these lands. May this be under the protection of the Màhéśvaras."

Inscription No. 129.†

Place :—Kuḷattúr Taluk—Nàṅguppaṭṭi vaṭṭam—Maḍattukkóvil—on the wall to the right of the entrance into the first *prákáram*.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar also called Kóviràjakésaripanmar—Ràjakésari Kulóttuṅga II—1133-1150 A. D.

Date :—Thirteenth year of the King, month of *Kanni* (*Puraṭṭáśi*) on Monday the seventh, when the moon was in conjunction with the asterism of *Uttiraṭṭádi* (Uttara Bhàdrapada) corresponding to Monday 3rd September 1145 A. D.‡

Language and Script :—Tamil—20 lines—incomplete.

Note :—Begins with a Tamil verse in praise of Paiyyúr and its lord Védan.

Translation :—

"Hail! Prosperity! The land, where luscious honey flowed from the spathes of the sheathed areca palm, to fill to repletion the hungry stomachs of the *váḷai* [1] fish, was Paiyyúr.

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* A. R. E. 253 of 1914.

[1] A kind of stage dance.

[2] The Chitra festival in April—May.

[3] *koṟṟu*.

[4] Acting on the stage.

[5] *koṟṟu*.

† Madras Epigraphical collections No. 335 of 1914.

‡ This is a clear date.

[1] The climbing perch.

The native land of my Lord, Védan, who, when it was a question of munificience never said to-morrow, and in his rectitude adhered to the Code of Manu.

Hail! Prosperity! In the 13th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar, also called King Ràjakésarivarman: I, Kunṛan Tiruccirṛambalamuḍaiyàn. native of Marudattúr and resident in Marudattúr of Kaḷattúr Kóṭṭam in Jayaṅkoṇḍacóḷamaṇḍalam, gave, with due oblations of water on the sacred hands, the following *Kuḍikkáḍu,* as an endowment to the God Tirupperumànàṇḍar, the Lord of the Uṛattúr Kuṛṛam in Vaḍakónàḍu of Iraṭṭapàḍikoṇḍacóḷavaḷanàḍu, on the seventh day of the month of *Kanni,* a Monday when the moon was in conjunction with the asterism of *Uttirattáḍi*:—

This *Kudikkáḍu* called Irumbúdi, is the one that was granted free to me, with all rights of possession and enjoyment[2], as a present for my verse[3] which I composed in praise of the Lord of Paiyyúr, Tiruccirṛambalam Uḍaiyàn—Védavanam Uḍaiyàn[4] of Paiyyúr in Uṛattúr Kúṛṛam of Vaḍakónàḍu in Iraṭṭapàḍikoṇḍacóḷavaḷanàḍu, whereof the northern boundary lies to the south of the boundary of Neḍuṅgíraikkuḍi, the western boundary to the east of the boundary of the above village, the southern boundary to the north of ... ... cremation ground tank, in Paiyyúr, ... "
... ..."

Inscription No. 130.

Place:—Kuḷattúr Taluk—Nàṅguppaṭṭi vaṭṭam—Maḍattukkóvil—on the wall to the right of entrance into the first *prákáram.*

Dynasty and King:—Cóḷa—Parakésarivarman Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar*—Parakésari Kulóttuṅga III, 1178-1223 A. D.

Date:—20th year of the King, month of *Kanni* (*Puraṭṭáśi*), 11th day (*Ékádaśi*) of the bright fortnight (*púrvapakṣa*), a Thursday, when the moon was in conjunction with the asterism of *Tiruvóṇam* (Śravaṇa). This corresponds to Thursday 2nd September 1199 A. D.,† when *Śukla Púrvapakṣa* 11, is current till 18¼ hours after sunrise, and *Śravaṇa* (22) begins after 7 hours after sunrise. This date is quite suitable.

Language and Script:—Tamil—22 lines.

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2 *Tankáṇiyáka.*

3 The verse referred to may be the one at the beginning of the inscription.

4 Two Pallavaráya chieftains, Perumánambi Pallavaráyar of Kaṅgaikuḷattúr, also called Tiruccirṛambalamuḍaiyán and Paḷayanúruḍaiyán Aṇṇan Pallavaráyan Ammaiyappan, also called Védavanamuḍaiyán, were generals under Rájarája II and Rájádhirája II.

* Identified as Kulóttuṅga II, in the Chronological List of Inscriptions.

† The Chronological List says, that there is no suitable date in the reigns of I and III Kulóttuṅgas, and assigns this grant to the reign of Kulóttuṅga II, and gives the equivalent of the data, as Thursday 11th September A. D. 1152. This grant is surely one of Kulóttuṅga III's time for the following reasons:—The donor of the grant has the surname Edirilláperumáḷ which is that of Rájádhirája II, who came after Kulóttuṅga II and Rájarája II, and preceded Kulóttuṅga III. A person with that name must have lived in and after the time of Rájádhirája II, and in fact, the same person made some grants in these two reigns (See P. S. I. 138, 151 and 157). The English equivalent given in the reign of Kulóttuṅga III is quite suitable. Moreover 20 years of reign is too long for Kulóttuṅga II, who is known to have ruled only between A. D. 1133-50. Moreover Kulóttuṅga II was a Rájakésari,

Translation :—

"Hail! Prosperity! In the 20th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar, also called King Parakésarivarman: Endowment to God Tirupperumànàṇḍàr, the Lord of Vaḍakónàḍu in the Uṛattúr Kúṛṛam of Iraṭṭapàḍikoṇḍacóḷa-vaḷanàḍu by Kulóttuṅga Cóḷa Kaḍambaràyan, also called Tannan Edirilàpperumàḷ*, the *sáraraiyan*† of this nàḍu:— In this year, in the month of *kanni* on the 11th day of the bright fortnight, a Thursday when the moon was in conjunction with the asterism of *tiruvóṇam* (*Śravaṇam*), I made this endowment for maintaining the lamp which I gave to be kept alight for ever. We, the Śivabràhmaṇas in this temple while taking charge of this endowment, received this lamp and the 100 sheep that were given for its maintenance. We, the Śivabràhmaṇas of this temple shall keep the lamp alight for so long as the moon and sun endure."

Inscription No. 131.

Place :—Tirumayam Taluk—Ponnamaràpati—Cóḷíśvara temple—on the wall to the south of the eastern entrance into the central shrine.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartíkaḷ Śri Ràjaràja Dévar—Parakésari Ràjaràja II—1146-1173 A. D.

Date :—Fourth year of the King corresponding to 1149-50 A. D.

Language and Script :—Tamil—5 lines.

Translation :—

"Hail! Prosperity! In the fourth year of Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar: Endowment to the *Mahádévar*, who abides in the Ràjéndra Coḷíśvaram at Ponnamaràpati in Puṛamalainàḍu of Ràjéndracóḷa-vaḷanàḍu in Ràjaràja Pàṇḍinàḍu, by the Niṣadharàjan also called Ràjéndra Cólan Kéraḷan.‡ I, the said Niṣadharàjan, Ràjéndra Cóḷan Kéraḷan, gave the share of the paddy collected as *variśai*, § at the rate of two *kalams* and one *túṇi* of paddy from every *má* of land, in Kumaran Śéndakuḍi village and the *antaráyam* || dues therefrom, as an endowment for the conduct of festivals in the temple, with due oblations of water, and had this inscribed ons tone. May this be under the protection of all Mahéśvaras."

Inscription No. 132.¶

Place :—Tirumayam Taluk—Ponnamaràpati—Cóḷiśvara temple—on the south wall of the central shrine.

* This surname is in imitation of that of Rájádhirája II.

† *Sáraraiyan*—an Araiya chief subordinate to the king. He was probably the administrator of the náḍu.

‡ "A certain Rájéndra Cóḷan Kéraḷan, also called Niṣadharájan, who made a gift of sheep for a lamp in a temple in the 21st year of Śrivallabha (Páṇḍya King), also made a gift of paddy to the same temple in the eleventh year of Parákrama Páṇḍya–A. R. E. 1909, Part II, paragraph 29; See also 1910, Part II, paragraph 32"—Prof. K. A. N. Sastry—The Páṇḍyan Kingdom—1929—p. 123.

§ The usual revenue dues collected in kind.

|| The tax in cash levied by the local body.

¶ Madras Epigraphical collections No. 4 of 1909.

Dynasty and King :—Cóla—Tribhuvanaccakravartíkal Sri Ràjaràja Dévar—Parakésari Ràjaràja II *—1146-1173 A. D.

Date :—Eighth year of the King corresponding to 1153-54 A. D.

Language and Script :—Tamil—Built in at the end—4 lines.

Translation :—

"Hail! Prosperity! In the eighth year of Tribhuvanaccakravartikal Sri Ràjaràjadévar: Whereas, I, Nisadharàjan, also called Ràjéndra Cólan Keralan†, of Ponnamaràpati in Puramalainàdu of Ràjéndracóla-valanàdu in Ràjàràja Pàndinàdu, built the temple of Ràjéndra Cólìsvaram and whereas, the master mason, Tiruvarangadévan Sólai Arasu, the mason from Tirukkóttiyúr, was in charge of the erection of the *vimánam*, the installation of the Sivalingam, and the building of the kitchen: In return for his services I, Nisadharàjan, also called Ràjéndra Cólan Kéralan, gave to this master mason Tiruvaranga Dévan the lands in ... ... Kulapparru ... ... with due oblations of water, and had this inscribed on stone. May this be under the protection of all Màhésvaras."

Inscription No. 133.

Place :—Tirumayam Taluk—Kallampatti—Madísvara temple—on the west wall of the temple.

Dynasty and King :—Cóla—Tribhuvanaccakravartikal Sri Ràjaràja Dévar—Parakésari Ràjaràja II—1146-73 A. D.

Date :—Eleventh year of the King corresponding to 1156-57 A. D.

Language and Script :—Tamil—4 sections.

Translation :—

"Hail! Prosperity! In the 11th year of Tribhuvanaccakravartikal Sri Ràjaràjadévar, I, Nisadharàjan, also called Ràjéndra Cólan Kéralan of Ponnamaràpati in Ràjéndracóla Puramalainàdu of Ràjaràja Pàndinàdu, gave to the Mahàdévar of Ràjéndra Cólapuram, also called Vinatukki[1], in Oilaiyúr Kúrram of Irattapàdikondacólavalanàdu, who abides in Tirumadísvaram temple, as an endowment for offerings of cooked rice, to be made so long as the moon and sun endure, the lands in Ilandaivayal, and made them *iraiyili*.[2] Of these lands the four main bounds are:—Western boundary, to the east of the eastern limits of Nedungulattuvayal; northern boundary, to the south of Kúdattàn kuli; eastern boundary, to the west of the Aiyyanàrkóvil of Pullamangalam; and southern boundary, to the north of the northern end of the Nàgamangalam tank. Declaring all

* Prof. K. A. N. Sastry, identifies the King with Ràjaràja III, and includes it in the list under that King. See Cólas, Vol. II, Part II, p. 731. The chief Ràjéndracólan Kéralan, otherwise called Nisadharàjan, was a contemporary of the two Pàndya Kings Jatàvarman Sri Vallabha, and Màravarman Paràkrama Pàndya, who ruled in the first half of the 12th century. See A. R. E. 1909, Part II, paragraph 29; A. R. E. 1910, Part II, paragraph 32, and the 'Pàndyan Kingdom' by K. A. N. Sastry, p. 123. Thus it is not likely that this chief was a contemporary of Ràjaràja III, (1216-1257 A. D.). See also foot-note under inscription No. 137.

† Supplied from inscription No. 137, which definitely says that Nisadharàjan, otherwise called Víman Ràjéndracólan Kéralan, built the *vimànam* or central shrine, and installed the *lingam*. This may be the renovation of an earlier temple.

[1] Inscription No. 184 has Vindakki.

[2] Tax-free.

the lands that lie within these four bounds thus fixed and everything therein, including dry lands, tamarind and other trees to be *iraiyilidévadánam*[3] I, Nişadharàyan, also called Ràjéndrà Cólan Kéralan, made this gift to the Nàyanàr who abides in Tirumadicciram, with due oblations of water and had this inscribed on stone. May this be under the protection of all Màhéśvaras."

Inscription No. 134.

Place :—Tirumayam Taluk—Kallampatti—Madíśvara temple—on the north wall of the temple.

Dynasty and King :—Cóla—Tribhuvanaccakravartikal Śri Ràjaràja Dévar—Parakésari Ràjaràja II—1146-73 A. D.

Date :—Eleventh year of the King corresponding to—1156-57 A. D.

Language and Script :—Tamil—5 sections of 5 lines each.

Translation :—

"Hail! Prosperity! In the 11th year of Tribhuvanaccakravartikal Śri Ràjaràjadévar. Whereas, I, Nişadharàśan, also called Ràjéndracólan Kéralan of Ponnamaràpati, in Ràjéndracóla-Puramalainàdu of Ràjaràja Pàndinàdu, performed the installation and consecration of Padàri Aiyappoli Nàcciyàr* in Ràjéndracólapuram, otherwise called Vindakki†, of Ollaiyúr kúrram in Irattapàdikondacóla-valanàdu, I, hereby ordain that the Goddess shall have, as a provision for the daily offerings of cooked rice, for so long as the moon and sun endure, one-eighth of a *palayakáśu* from every *má* of land, and three *kalams* of paddy from every *má* of land, after the estimation of the harvest thereon is over, in the Púttavayal Kudikkàdu, one of the hamlets of this village. I, Nişadharàjan, also called Ràjéndra Cólan Kéralan, granted to the Pidàri ‡ of this village the *kilirai* § and other dues from these lands, and made this gift with oblations of water, and had it inscribed on stone."

Inscription No. 135.||

Place :—Kulattúr Taluk—Kudumiyàmalai—Mélaikkóvil—on the rock to the south of the rock-cut shrine.

Dynasty and King :—Cóla—Tribhuvanaccakravartikal Śri Ràjaràja Dévar also called Kó-Parakésarivarman—Parakésari Ràjaràja II—1146-73 A. D. Begins with the *praśasti* of the King commencing with the words "*Pú-maruviya-tirumádum.*"¶

Date :—Eleventh year of the King corresponding to 1156-57 A. D.

Language and Script :—Tamil—25 lines.

Translation :—

"Hail! Prosperity! In the 11th year of Tribhuvanaccakravartikal Śri Ràjaràja Dévar, also called King Parakésarivarman, who, while the Goddess of Prosperity enshrined in the lotus flower, the Goddess of Victory cherished

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[3] Lands given to God and exempt from royal taxes.

* Aiyyapoli or Aiyappolil—Nácciyár was the patron deity of the merchant guild called the Aiññurruvar.

† Ins. No. 133 has Vinatukki.

‡ Padári or Pidári is a corruptive of Bhattári (Sanskrit).

§ *Kilirai*—the dues collected by the local body.

|| Madras Epigraphical collections No. 355 of 1904.

¶ There are a few variations in the reading of this *praśasti* and that found in S. I. I. iii, 35, from Manimangalam.

on earth, the Goddess of learning residing in the tongue, and the Goddess of Fame, lovingly embraced him; while all the codes and conduct prescribed by the sacred Védas and their followers flourished exceedingly, crowned himself with the bejewelled crown by right of royal descent: and while the moon of (his) white parasol was shining as if it were the sole shelter (*tanikkúḍam*) under which the eight elephants of the quarters resided, and while (his) sceptre that was chasing away the *karuṅgali* (the dark *Kali* age of dissensions, misery and war) like a thief, and (his) discus symbolic of his authority followed, extending its sway over the earth, the Kings called Villavar (Ceras), Iraṭṭar (Ràṣṭrakúṭhas), Mínavar (Pàṇḍyas), Siṅgaḷar (Sinhalese), Pallavar (Pallavas) and others prostrated themselves before him, and he governed the earth with a wisdom that was beyond imagination,* seated enthroned on the Throne of Victory along with Bhuvanimuḷuduḍaiyàḷ (his queen): Endowment of two lamps to be kept alight for ever, to the Mahàdévar of Tiruméṟṟaḷi (Mélaikkóvil) at Tirunalakkunṟam in the Kunṟiyúr nàḍu of Iraṭṭapàḍikoṇḍacóḷavaḷanàḍu, by Kulóttuṅgacóḷa-Kaḍambaràyan also called Iràcandiran, the *śáraraiyan* of this *náḍu*: The following arrangements were made for the supply of ⅜ (?) *uri* of ghee by the *Keraḷántakan* measure, to keep these two lamps alight.

Whereas, the tenancy hamlets called Peṟṟànéri and Pidaranéri had been sold to the temple by the local assembly of Punnaṅguḍi in the 13th year of Vikrama Cóḷa Dévar (1130–31 A. D.), the vendors themselves agreeing to pay the *iṟai* and *kuḍimai* taxes thereon, whereof the boundaries as specified in the sale deed that they drew up are—Eastern boundary, to the west of the waterspread of the Kéraḷàntakuḍi tank, southern boundary, to the north of the Kíḷaippàdarikal and the waterspread of the Peṟṟànéri tank, western boundary, to the east of the Pàdarikal on the west and the waterspread of the Piḍàranéri tank, northern boundary, to the south of the nàliyar (?) boundary—

And whereas I, bought the above lands and everything therein, included within the four main boundaries, the amount that I was made to pay into the temple treasury as *Caṇḍéṣvaravilai* † was 20 *pon*. In lieu of these twenty *kaḷañjus* of gold 12 buffaloes were given. Having bought the above mentioned hamlets in return for these twelve buffaloes, I, Kulóttuṅga Cóḷa Kaḍambaràyan, gave them to the *Śivabráhmins* of the God, *viz.*, Màṟankunṟan of the *Báradvájá gótra* (sept), Śuṟṟikunṟan, Ambalakkúttan Muḍivílàmudal, Tirumàṟu Tiruvai ... ... and their co-parceners, as an endowment to last for so long as the moon and sun endure. May this be under the protection of all Màhéśvaras."

Inscription No. 136.

Place :—Kuḷattúr Taluk—Kuḍumiyàmalai—Mélaikkóvil on the rock to the north of the rock-cut shrine.

* The text has *éṇṇaruṅ-kaṟpil-maṇṇakam-puṟandu*, where *kaṟpu* means wisdom. Cf. கற்பிலா மூர்க்கரை யுக்கர் முகப்பர்—முதுகாட்டில் காக்கை உகக்கும் பிணம் where *kaṟpu* means learning or wisdom.

† Purchase money paid to Candésvara, the supposed custodian of all temple property.

Dynasty and King:—Cóla—Tribhuvanaccakravartikal Śri Ràjaràja Dévar also called Kóviràjakésaripanmar. Ràjakésarivarman below is a mistake for Parakésari Ràjaràja II—1146-73 A. D. Begins with the *praśasti* of the King commencing with the words "*Pú-maruviya-tirumádum.*"

Date:—Sixteenth year of the King corresponding to 1161-62A. D.

Language and Script:—Tamil—20 lines—defaced at the end.

Translation:—

"Hail! Prosperity! In the 16th year of Tribhuvanaccakravartikal Śri Ràjaràja Dévar, also called King Ràjakésari (*for* Parakésari)varman, who, while the Goddess of Prosperity enshrined in the lotus flower, the Goddess of Victory cherished on earth, the Goddess of learning residing in the tongue, and the Goddess of Fame, lovingly embraced him; while all the codes and conduct prescribed by the sacred Védas and their followers flourished exceedingly; crowned himself with the bejewelled crown by right of royal descent: while the moon of (his) white parasol was shining as if it were the sole shelter (*tanikkúdam*) under which the eight elephants of the quarters resided, and while (his) sceptre that was chasing away the *karuṅgali* (the dark *Kali* age of dissension, misery and war) like a thief, and (his) discus symbolic of his authority followed, extending its sway, the Kings called Villavar (Céras), Irattar (Ràstrakúthas), Mínavar (Pàndyas), Siṅgalar (Sinhalese), Pallavar (Pallava King) and others prostrated themselves before him, and he governed the earth with a wisdom that was beyond imagination, seated enthroned on the Throne of Victory, along with Bhuvanimuluduḍaiyàl (his queen): Endowment to the God of Tirunalakkunram (Kudumiyàmalai) the Lord of Kunriyúr nàdu in Irattapàdikonda-cólavalanàdu: I, Munaiyilàdittan Kódandan of Śikhànallúr in this *nádu*, bought from the *Śivabráhmanar* of this God 2 *más* of land in the Úralvayal* of their *mána bhógam*† share in the *dévadanam* lands of this God. The amount that I placed in the holy hands of Śri Candéśvaradévar‡ as the price of these two *más* of land and the alkaline waste§ lands that surround it, is 20 *narkáśu* in the current coinage. The boundaries of the two *más* of land and the alkaline waste surrounding it, that I thus got conveyed for the payment of these twenty *káśus*, are:—Eastern boundary, to the west of the waterspread of the Dévanàrkulam tank, and the waterspread of Kaccarakulam tank, southern boundary, to the north of the boundary of Śíkhanallúr village, western boundary, to the east of the road that goes to Kaivélimaṅgalam, and northern boundary to the south of the road which enters the village running towards the east of the waterspread of the Úrkkulam.

In these lands, which are included within the four main bounds thus fixed, lies the land which formerly, Munaiyilàdittan Kódandan reclaimed and improved when it belonged to the village assembly. The four main boundaries of the Vélaneri tank and lands which Vélàlan Kódandan reclaimed and improved in the above said lands in the 16th year of Śri Ràjaràja Dévar are:—The eastern boundary, to the west of the boundary

* The lands where there are springs.

† Lands the enjoyment of which is granted to Bráhmins for their learning.

‡ Candéśvara considered to be the custodian of God's property.

§ *Viḷaiyá-ṉ-kaḷ*

stone which he planted after the reclamation of the said lands, southern boundary, to the north of the waterspread of Vélànéri tank, western boundary, to the east of the dry lands, and northern boundary, to the south of the channel? which goes to (Rà?)śàkuḷam ... ... the lands which are included within the four main bounds, thus fixed ... ...kuḍi (?) ... ... from (us), the ... ..., the Màhéśvaras and Dévakannis (temple servants), (this) Véḷàn Kódaṇḍan having received the lands excluding ... ... lands, is to conduct the festival and maintain the *maḍam* which he bought, where eight (?) Màhésvaras (travellers) who halted there should be fed. Agreeing to this I, VéḷànKódaṇḍan (of Sikha)nallúr set my hand hereunto. May this be under the protection of all Màhésvaras."

Inscription No. 137.*

Place:—Tirumayam Taluk—Ponnamaràpati—Cóḷíśvara temple—on the north wall of the central shrine.

Dynasty and King:—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjaràja Dévar—Parakésari Ràjaràja II, 1146–73 A. D.†

Date:—Nineteenth year of the King corresponding to 1164–65 A. D.

Language and Script:—Tamil— 4 sections of long lines—incomplete.

Translation:—

"Hail! Prosperity! In the nineteenth year of Tribhuvanaccakravartikaḷ Śri Ràjaràjadévar: Whereas, formerly, rights of worship were granted with due oblations of water, to us, the *Śivabráhmanar*, and, the days on which we should conduct the temple worship in turns was also allocated by Niṣadharàjar, also called Víman Ràjéndracóḷan, who built the sacred *vimánam*, and installed and consecrated the *Mahádévar* of Ràjéndra Cóḷíśvaram in Puṛamalai nàḍu of Ràjéndracóḷavaḷanàḍu in Ràjaràja Pàṇḍinàḍu, the following is the manner in which we later re-allocated the days in the various turns by common consent:—

For the *Bhaṭṭar* of Puṛamalainàḍu six days, for his son Àṇḍàn three days, and the one day which Àṇḍàn bought from Kunṛabhaṭṭar, totalling ten days. Instead of these turns for ten days, Śivaprasàdar the *Bhaṭṭar* of Puṛamalai nàḍu was given three days as his share (*amśa*); Kaṇṇabhaṭṭar three days; Nambi, the *Bhaṭṭan* of the village three days; Tillainàyakabhaṭṭar three days; Bhaṭṭàṇḍàn and Perumàḷ three days each; to Kuram-pàdàn three days; Vayyakkunippàn and Subrahmaṇyan three days each; ... ... bhaṭṭar three days, which include one day's turn that was sold to Àka.......... and two days' turn given as *Sridhanam* (dowry) to Perumàḷ, totalling in all thirty days, which we by common consent re-distributed among ourselves. ... ... Àṇḍàn had this inscribed on stone. ... ... Śaivàcàryam (body of Śaiva priests) and the *dévadanmar* (trustees?) of this temple ... ..."

* M. E. R. No. 9 of 1909.

† Prof. K. A. N. Sastry (Cóḷas II, ii, 746) identifies this King with Rájarája III. A comparison with P. S. I. 132 of Rájarája II, which also refers to the building of the temple by the same Niṣadharáya chief, and the emoluments granted to the mason in charge, seem to show that it is a grant in the time of Rájarája II.

Inscription No. 138.

Place :—Kuḷattúr Taluk—Nàṅguppaṭṭi vaṭṭam—Maḍattukkóvil—on the wall to the left of the entrance into the first *prákáram* of the temple.

Dynasty and King:—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar, also called Kóviràja Késaripanmar—Ràjakésari Ràjàdhiràja II, 1163-79 A. D.*

Date :—Second year of the King—Month of *Makharam* (*Tai*), seventh day, a Monday when the moon was in conjunction with the asterism of *Śóti* (*Sváti*). The data correspond to Monday 31st December 1162 A. D. This was clearly before any accepted date for Ràjàdhiràja II. No other date within the period of his rule is found to correspond with the data. The date given in the "Chronological List of Inscriptions" (p. 16), is 3rd December 1162 A. D. where '3rd' is obviously a mistake for '31st'†

Language and Script :—Tamil—16 lines.

Translation :—

"Hail! Prosperity! In the 2nd year of Tribhuvanaccakravartikaḷ Śri Iràjàdhiràja Dévar, also called Kó-Ràjakésaripanmar (King Ràjakésarivarman): Endowment to Tirupperumànàṇḍàr, the Lord of Uṛattúr Kúṛṛam in Vaḍakónàḍu of Iraṭṭapàḍikoṇḍa Coḷavaḷanàḍu by Kulóttuṅgaccóḷak-Kaḍambaràyan, also called Tannan Edirillàpperumàḷ, the *Śáraraiyan*[1] of this abovesaid *kuṛṛam* in the abovesaid *naḍu*:—

I hereby declare the Kuḍikkàḍu, that I gave with oblations of water on the sacred hand of this Tirupperumanàṇḍàr, on this the seventh day of the month of *Makharam*, a Monday when the moon was in conjunction with the asterism of *Śóti* (*Sváti*), *viz*, the village of Neḍuṅgíraikkuḍi of this *kúṛṛam* and *náḍu*, to be *kuḍiniṅgádévadánam*[2] which was exempted from *iṛai*[3] and included in the *puravu*[4] register. I, Kullóttuṅgaccóḷak-Kaḍambaràyan, also called Tannan Ediriḷḷapperumàḷ, conveyed all the lands included within the boundaries of this Neḍuṅgíraikkuḍi village to this God as *kuḍiniṅgádévadánam*"

Inscription No. 139‡

Place :—Kuḷattúr Taluk—Tiruvéṅgaivàśal—Vyàgrapuríśvara temple—on the outer wall of the first *prákáram*.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar—Ràjakésari Ràjàdhiràja, 1163-79 A. D.

Date :—Fifth year of the King corresponding to 1167-68 A. D.

Language and Script :—Tamil—10 lines—slightly damaged.

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* He was Co-regent with his predecessor Rájarája II till 1171-72 A. D. from which date his independent rule commences—See K. A. N. Sastry Cóḷas II, i, pp. 96 & 115.

† That the King is identical with Rájádhirája II is clear from the title of the donor. The donor of the record calls himself Edirillápperumáḷ which was the orginal name of Rájádhirája II. The same chief figures in a number of inscriptions dated in the reign of Kulottunga III, Rájádhirája's successor—See P. S. I. 130, 146, and 151. Evidently the date is wrong.

1 Śáraraiyan. An *araiya* chief who was the administrator of the *náḍu*.

2 Lands conveyed as *dévadánam* or gift to God, without evicting the tenants on the conveyance.

3 Royal taxes.

4 Register of tax-free lands.

‡ Madras Epigraphical collections No. 254 of 1914.

Translation :—

"Hail! Prosperity! In the 5th year of Tribhuvanaccakravartikal Śri Iràśadiràśa Dévar:

Whereas, I, Kulóttúṅgaccóḷak-Kiḍàrattaraiyan, also called Śadiran Iràśan, the *araiyan*[1] of Peruvàyil nàḍu in Jayasiṅga-Kulakàla-Vaḷa-nàḍu, instituted the *Vaikáśittiruvádirai*[2] festival of Śadiravidaṅga Nàyanàr[3], whom I installed and consecrated in the temple of the Lord of Tiruvéṅgaivàyil, and arranged for the performance of *Kúttu*[4] during the said festival:

The lands that I endowed as *káṇi*[5] for the purpose are the *puravari*[6] lands called Śarukilivayal lands, which I bought from the members of the local *Sabha* after getting an exemption from the *irai*[7] among the taxes on it, and whereof the boundaries are as follows :—

Eastern boundary to the west of the waterspread of the tank; southern boundary to the north of Nàvarcey lands, and.........................; western boundary to the east of the catchment of the Tiruvéṅgaivàyil tank and the dry lands near the brahmin cremation ground; northern boundary to the south of.................Neduṅganvayal.

I gave these lands as *káṇi* to Śàndikkútti Àcci Umaiyàḷviyàr, Śadiravidaṅga Naṅgai and................., stipulating that after receiving these lands included within the four bounds thus fixed and not excluding the *uṇṇilam*[8], they shall stage the six *Kúttus*.

Whereas this has been given with oblations of water in their presence, and in the presence of Màhéśvaras, they shall stage the six *Kúttus* during the festival. Whether the lands yield or do not yield, they shall stage the six *Kúttus* and receive one *kalam* of paddy for every *má* of land. May this arrangement continue for so long as the moon and sun last. I, Kulóttuṅgaccóḷak-Kiḍàrattaraiyan also called Śadiran Iràśan, made this endowment in the abovesaid manner. May this be protected by the Màhéśvaras"

Inscription No. 140*

Place :—Kuḷattúr Taluk—Nàṅguppaṭṭi vaṭṭam—Maḍattukkóvil—on the wall to the left of the entrance into the first *prákáram*.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar—Ràjakésari Ràjàdhiràja II, 1163–79 A. D.

Date :—Twelfth year of the King corresponding to 1184–85 A. D.

Language and Script :—Tamil—incomplete—14 lines extant.

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[1] *Araiyars* were local chieftains.

[2] Festival in the month of *Vaikáśi*, commencing from the day on which the moon is in conjunction with the asterism of *Tiruvádirai* (*Árudrá*).

[3] *Viḍaṅga* is a *svayambuliṅgam*. It means uncut. It is a natural lingam.

[4] Play-acting.

[5] Land endowed with proprietary rights for service rendered.

[6] Taxable land.

[7] Royal tax.

[8] Land under crop.

* Madras Epigraphical collections No. 336 of 1914.

Translation :—

"Hail! Prosperity! In the 12th year of Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar: Endowment to Tirupperumànàṇḍàr, the Lord of Uṛattúr Kúṛṛam in Vaḍakónàḍu of Iraṭṭapàḍikoṇḍacóḷavaḷanàḍu: I, Aḷakaikkón of Tirucciràppaḷḷi[1], also called Kúttan, native of Parambúr, a merchant in Vikkiramacóḷapperunderu, otherwise called Śaràppaṭṭiṇam, having bought, as *Caṇḍéśvaravilai*[2], the *kuḍikkáḍu* in Marudàṅguḍit-tenvayal which was formerly the *dévadanam*[3] land of this Nàyanàr, and named it Kúttan Kuḍikkàḍu after my father, dug the tank and reclaimed and improved the lands therein, made a daily provision, to continue for so long as the moon and sun endure, of two *náḷis* of rice for offerings to the Periyanàcciyàr[4], the consort of this Nàyanàr[5]... ... ..."

Inscription No. 141.

Place :—Kuḷattúr Taluk—Pinnaṅguḍi – Puṅgavanéśvara—temple—On the south wall to the west of the entrance into the central shrine.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Ràjàdhiràja Dévar, also called Kó Parakésaripanmar—Parakésari* Ràjàdhiràja II, 1163–79 A. D.

Date :—Thirteenth year of the King corresponding to 1175–76 A. D.

Language and Script :—Tamil—7 lines.

Translation :—

"Hail! Prosperity! In the 13th year of Tribhuvanaccakravartikaḷ Śri Iràjàdhiràja Dévar, also called Kop-parakésaripanmar: Whereas Śri Buyaṅga Dévar (Śri Bhujaṅga Déva), whose sacred feet always protect and preserve me, was pleased to command that a *kuḍikkáḍu* should be endowed to the *Náyanár*, who abides in Ràjéndracóḷaiśvaram as the Lord of Punnaṅguḍi in Kunṛiyúr nàḍu of Iraṭṭappàḍikoṇḍacóḷavaḷanàḍu, as *tirumadaip-paḷḷipuṛam*[1] to provide for the requisite services[2] in the temple, I Kulóttuṅgaccóḷakkiḍàrattaraiyan, also called adiran Iràśan, the *araiyan*[3] of this *nádu*, gave the following *kuḍikkáḍu*[4] :—

I, Kulóttuṅgaccóḷak-Kiḍarattaraiyan also called Śadiran Iràśan, hereby gave this *kudikkáḍu* after fixing the boundary by perambulating the bounds with an elephant[5] and planting the *tiruccúlakkal*[6] at all points. This is the writing of Kulóttuṅgaccóḷak-Kiḍàrattaraiyan".

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1 The old name of Trichinopoly.

2 Purchase of temple lands by payment to Lord Caṇḍéśvara, the custodian of God's property.

3 Lands conveyed to God's name as a gift.

4 Lit "the Great Goddess".

5 Náyanár = Lord.

* Parakésari is a mistake for Rájakésari. Both Rájadhirája I and Rájádhirája II were Rájakésaris. The donor of this inscription Kulóttuṅgaccóḷa Kiḍárattaraiyan, also called Śadiran Iráśan, figures in another inscription of the same King P. S. I. No. 139—which begins with "Tribhuvanaccakravartikaḷ Śri Rájádhirája Dévar" the usual beginning of the inscriptions of Rájádhirája II.

1 Free gift of land endowed for the maintenance of the temple kitchen.

2 *Nimandaṅgaḷ.*

3 Chief. *Araiyar* was the designation of local chieftains.

4 The name of the *kuḍikkáḍu* and its boundaries are not mentioned.

5 *ánaivalapaṛṛaḍaváttiruccúlakkalnáṭṭi.* See *Piḍi-naḍanda-ellai*, p. 64 above. (Ins. 91).

6 Boundary stone with trident mark.

Inscription No. 142.

Place:—Kuḷattúr Taluk—Kunnàṇḍàrkóvil—Parvatagiriśvara temple—On the wall of the southern rock-cut cave.

Dynasty and King:—Cóḷa—Śri Ràjàdhiràja Dévar, also called Kóviràjakésaripanmàr—Ràjàkésari Ràjàdhiràja I*, 1018-54 A. D.

Date:—Twenty-seventh year of the King, corresponding to 1044-45 A. D.*

Language and Script:—Tamil—incomplete—5 lines extant.

Translation:—

"Hail! Prosperity! In the 27th year of Śri Ràjàdhiràja Dévar, also called Kóviràjakésaripanmàr: I, Tuḍitaṛaiyan Kaḷḷa Kaṇṇan, made a provision to meet one fourth of the expenses of maintaining a lamp, for the *Mádévar* of Tirukkuṇṛàkkuḍi, as a dedication for the benefit of Kaṛpakan Peṛṛàn Aravan. For this provision for a fourth of the expenses the amount that I endowed are 16 (*kásu*?) ... ...
... ..."

Inscription No. 143.

Place:—Àlaṅguḍi Taluk—Tirukkaṭṭaḷai—Sundaréśvara temple—on the east wall (south of the entrance) of the central shrine.

Dynasty and King:—Cóḷa—Śri Kulóttuṅga Cóḷa Dévar—Parakésarivarman Kulóttuṅga III, 1178-1223 A. D.

Date:—Second year of the king, corresponding to 1179-80 A. D.

Language and Script:—Tamil—incomplete—7 lines extant. The lines are built in at the end.

Translation:—

"Hail! Prosperity! In the 2nd year of Kulóttuṅga Cóḷa Dévar: We, the members of the village assembly of Kaṛkuricci in Kavirpàl of Ten-Kavirnàḍu in Ràjaràjavaḷanàḍu, gave to our *Náyanár*, the *Mahádévar* of Tirukkaṛṛaḷi (temple) ... ...
the *páḍikával*[1] rights of Śédikulamàṇikkapuram, also called Kalayamaṅgalam[2], of ... ... nàḍu ... ...
... ... in the fourteenth year of the *Periya Náyanár* Kulóttuṅga Cóḷa Dévar[3], the lands *given as tirumaḍaippaḷḷippuram*[4] ... ...
and this *páḍikával* ... ... in token of (?) the marriage of the royal personage of Ulakuḍaiya Nàyanàr[5] ... ...
... ...
... ..."

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* This inscription seems to be one of Rájádhirája I, (1018-54 A. D.), though it is included under Rájádhirája II in the "Chronological List of Inscriptions". This is clear from the high regnal year—27th year. Rájádhirája II was also a Rájákésari, and his inscriptions usually begin as "Tribhuvanaccakravartikaḷ". He did not rule for 27 years.

1 Contributions for the watch and ward of the village.

2 Modern Pudukkóṭṭai town.

3 Lit. the great Lord Kulóttuṅga Cóḷa Dévar—this refers to the predecessor of that name, *viz.*, Kulóttuṅga II in whose 14th year a transaction seems to have been made.

4 Endowment to the temple kitchen.

5 "Lord of the World"—S. I. I. Vol. II, iv, pp. 497-98; and M. E. R. 1918 App. B. No. 246, of 1917; give this name as the equivalent of Rájarája III; whereas M. E. R. 1913, para 39, gives the name as that of Kulóttuṅga III, but here the surname instead of being 'Ulakuḍaiya Náyanár' is 'Ulaguyya (vanda) Náyanár' (see 120 & 125 of 1912). Inscription Nos. 155 & 158 refer to Kulóttuṅga III as Ulaguḍaiya Náyanár.

Inscription No. 144.

Place :—Kuḷattúr Taluk—Koḍumbàḷúr—Mucukundéśvara temple—on the south wall of the *maṇḍapam* in front of the shrine.

Dynasty and King :—Cóḷa—Uḍaiyàr Śri Kulóttuṅga Cóḷa Dévar, also called Kó-Parakésari panmar—Parakésarivarman Kulóttuṅga III, 1178-1223 A. D.

Date :—Sixth year of the king, corresponding to 1183-84 A. D.

Language and Script :—Tamil-4 lines-the latter portions of lines 3 and 4 are missing, and the beginning of the first two lines defaced. This seems to be a verse.

Translation :—

"Hail! Prosperity! In the sixth year of the Lord Śri Kulóttuṅga Cóḷa Dévar, also called King Parakésarivarman, ... Śe Uḍaiyàn of Àlaṅkóyil in Koḍumbai,[1] *repaired* (?) the tank, renovated the steps, and installed Dakṣiṇàmurti, Tirumàl[2], Ayan[3] and the two guardians of the gate.[4].."

Inscription No. 145.

Place :—Kuḷattúr Taluk—Kíranúr—Uttamanàthasvàmi temple—on tne wall to the north of the entrance into the front *maṇḍapam*.

Dynasty and King :—Cóḷa—Śri Kulóttuṅga Cóḷa Dévar—Parakésarivarman Kulót-tuṅga III, 1178-1223 A. D.

Date :—Eighth year of the king, on the 258th day—corresponding to 1185-86 A. D.

Language and Script :—Tamil—25 lines—damaged.

Translation :—

"Hail! Prosperity! In the 8th year of Śri Kulóttuṅga Cóḷa Dévar. Copy of the royal orders[1] which were graciously issued decreeing the grant of the village of Vàḷuvamaṅgalam and the hamlets[2] included therein, in the Oḷippaṟṟu[3] of Vaḍaśiruvàyilnàḍu in Jayasiṅgakulakàlavalanàḍu, as an endowment to provide, for so long as the moon and sun endure, for the daily offerings[4], the offerings during festivals[5] and various other items of temple service[6], to the *Náyanár* who abides in Uttamadàniśvaram, as the Lord of Kíranúr, and further decreeing that the taxes levied according to the tax register[7] on each (?) *má* of land should be set apart as the provision for the various services conducted for the welfare of the sacred person of the Perumàḷ.[8]

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1 Álaṅkóyil may be the name of another temple and Koḍumbai is the name of Koḍumbálúr.

2 Viṣṇu.

3 Brahma.

4 Dvárapálakas.

1 *Tirumukappaṭṭi.*

2 *Kuḍikkáḍu.*

3 Group of villages inhabited by a clan.

4 *Tiruppaḍimáṟṟu.*

5 *Tirunáḷpaḍi—tirunáḷ* may mean also the birth day of the King.

6 *Pala-paḍi-nimandaṅgaḷukkum.*

7 *Kaḍamaippaḍi.*

8 'Perumáḷ' is the form in which the King is referred to.

Orders of Tribhuvanaccakravartikal[9] Kónérimenkondàn[10] issued to the temple trustees[11], those who perform the Śri Màhéśvaram,[12] and the temple accountant[13] of the temple of Uttamadàniśvaram Udaiyàr in Kíranúr in Vadaśiruvàyinàdu of Jayaśingakulakàlavalanàdu :—

Whereas, Vil(lavaràyar ?) made an appeal praying that the village of Vàluvamangalam and the hamlets included therein, in this nàdu, should be granted as *dévadánam*[14] lands to this God, so that they may contribute to the provision of the necessary services and offerings[15] to this God, and that the God should receive all the customary dues collected as *irai*[16] thereon ... ...

It is hereby decreed that the said lands should be conveyed to this God, and entered in the registers as *dévadána-iraiyili*[17], stipulating that the temple officers shall take charge of these lands and conduct the daily services in the temple.

I, Ràjéndraśinga Múvéndavélàn, the *tirumandra ólai*[18] wrote this deed and set my hand hereunto. This is the signature of ... ... This is the signature of Nulambàdaràyar. The signature of ... ... This is the signature of ... ... This is the signature of Vaiśàli......van, This is the signature cf ... ... This is the signature of Ka......pà......ráyan. This is the signature of Varàkaràśa. This is the signature of Angaràsan.[19] The royal order[20] graciously issued on the two-hundred and fifty-eighth day of the eighth year."

Inscription No. 146.

Place :—Tirumayam Taluk—Sàttanúr—Umàpatiśvara temple—on the north wall of the *ardhamandapam.*

Dynasty and King :—Cóla—Tribhuvanaccakravartikal Śri Kulóttunga Cóla Dévar-Parakésarivarman Kulóttunga III, 1178–1223 A. D.

Date :—Tenth year of the king, corresponding to 1187–88 A. D.

Language and Script :—Tamil—5 lines—defaced in part.

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[9] Emperor of the three worlds.

[10] Kónérinmaikondan—one who has attained undisputed sovereignty. This is the title under which royal orders are issued.

[11] *Déva Kanmi.*

[12] The congregation of Śaiva devotees who are the custodians of the Śiva temple.

[13] *Kóyil Kanakkan.*

[14] *Dévadanam*—lands given to a temple, a class of eleemosynary tenure.

[15] *Nimandangal.*

[16] *Irai* = the government taxes.

[17] *Dévadána-iraiyili* = lands given to God and made tax-free.

[18] *Tirumandira olai* is the royal secretary, *lit.* the officer who commits to writing on the *ólai* (cadjan leaf) the oral orders of the King.

[19] These signatures are those of the officers of the King.

[20] *Tirumukappadi.*

Translation :—

"Hail! Prosperity! In the 10th year of Tribhuvanaccakravartikaḷ Sri Kulóttuṅga Cóḷa Dévar: In terms of this *moḷi*.........[1] I, Kulóttuṅga Cóḷa Kaḍambaràjan, also called Tannan Edirillàpperumàḷ, the *śáraraiyan*[2] of the Uṛattúr Kúṛṛam, made the following endowment to the *Nayanár* who abides in Umàpatiśvaram in the Śri Kayilàyam[3] temple in Śàttanúr of the Ollaiyúr Kúṛṛam in Iraṭṭapàḍikoṇḍa-cóḷa-vaḷa-nàḍu:—

I, Kulóttuṅga Cóḷa Kaḍambaràjan, also called Tannan Edirillàpperumàḷ, gave to this *Náyanár*, with due oblations of water, the village (?) and the hamlets and everything in the environs thereof and the *tankaḍamai*[4] *antaráyam*[5] and dues of every other kind. May this be under the protection of all Mahéśvaras".

Inscription No. 147.

Place :—Tirumayam Taluk—Ponnamaràpati—Cóḷiśvara temple—on the south wall of the central shrine.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar—Ràjakésarivarman Kulóttuṅga II*, 1133–1150 A. D.

Date :—Twelfth year of the King, corresponding to 1144-45 A. D.*

Language and Script :—Tamil—4 long lines in 4 sections.

Translation :—

"Hail! Prosperity! In the 12th year of Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar: The following is the village, that I, Niṣadharàjan, also called Ràjéndra Cóḷan Kéraḷan, of Ponnamaràpati in Ràjéndracóḷa-vaḷanàḍu of Ràjaràja Pàṇḍinàḍu, gave to the *Mahádévar* of this town, who abides in

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1 *Moḷi márá vólai*—deed the terms of which are irrevocable.

2 The text has *śiri-araiyan*. *Śáraraiyan* = the administrator or governor of a *náḍu*.

3 Śri Kailásam.

4 The text has *tani-kaḍamai*—*tankaḍamai* is the share payable to the land-lord himself.

5 *Antaráyam* dues levied by the local body.

* Ascribed to Kulóttuṅga III (1178–1223) in the "Chronological List of Inscriptions", the date would then correspond to 1189–90 A. D. The inscription obviously is of the time of Kulóttuṅga II for the following reason:—The donor of this grant is Ràjéndra Cóḷan Kéraḷan Niṣadharájan who was, as is seen from P. S. I. 131–134, the contemporary of Rájarája II (1146–1173 A. D.) who succeeded Kulóttuṅga II. The dates of these inscriptions range from 1150 to 1157 A. D. From these dates to 1190 A. D. there is a large gap and it is impossible that the chief had an unusual lease of life and survived to make the grant in 1190 A. D. in the time of Kulóttuṅga III. The year 1145 A. D., the 12th year of Kulóttuṅga II, is nearer to his dates of inscriptions in the reign of Rájarája II.

The same chief Rájéndra Cóḷan Kéraḷan Niṣadharájan figures in two Páṇḍya inscriptions—in the 21st year of a Śri Vallabha and the 11th year of a Parákrama Páṇḍya (A. R. E. 1909, part ii, paragraph 29, and 1910, ii, paragraph 32; K. A. N. Sastry—'Páṇḍyan kingdom' p. 123). Prof. Sastry identifies the Śri Vallabha with Jaṭávarman Śri Vallabha who according to him was a contemporary of Kulóttuṅga Cóḷa I (1070–1120 A. D.)—*ibid* p. 119 and the Parákrama Páṇḍya with a successor Máṛavarman Parákrama Páṇḍya—*ibid* p. 123. For the above reasons it is not possible for the donor to have lived in the time of Kulóttuṅga I or his Páṇḍya contemporaries. The Śri Vallabha must be Máṛavarman Śri Vallabha (Acc. C. 1132), the contemporary of Kulóttuṅga II. The Parákrama Páṇḍya must be the same who, according to the *Mahávamsa*, was the rival of the legitimate Prince Kulaśékhara in the claim to the Páṇḍya throne on the death of Śri Vallabha. "A very interesting record (A. R. E. 35 of 1903) of the fourth year of a Parákrama Páṇḍya incidentally refers to the fourth year of Vikrama Cóḷa and to Perumáḷ Kulóttuṅga déva which must be taken to mean Kulóttuṅga II, the successor of Vikrama Cóḷa"—Prof Sastry *ibid* p. 129. The Parákrama of this record is the same as the rival claimant to the Páṇḍya throne referred to above.

the Ràjéndra Cóḷíśvaram, for providing the daily offerings[1] and to pay for the services of the various temple servants[2] :—

I, Niṣadharàjan, also called Ràjéndra Cóḷan Kéraḷan, hereby gave, with due oblations of water, to the *Mahádévar* of Ponnamaràpati, who abides in the Ràjéndra Cóḷíśvaram temple, these villages in my *káṇippaṟṟu*[3] namely, the Tirumukkàṇivayal lands and the Iràsanéri lands, the *uḷaku*[4] from which this God is to enjoy, and Śén(?)dakkuḍi village, Ànainallúr village, Véḷànéri village and the hamlets included therein(?), the Paṇḍitankuḍikkàḍu hamlet the Piccàṇḍikuḍikkàḍu hamlet in the forepart of the Ànainallúr tank, the Takaiyàkuḷam tank, and all the revenue including the *antaráyam*[5] arising out of these, and had this gift inscribed on stone. In the above manner, I, Àdi Àcàryan, also called Taccàcàryan[6] Uḍaiyàn, native of Tiruppúvaṇam wrote this. May this be under the protection of all Màhéśvaras; may this be auspicious."

Inscription No. 148.

Place :—Tirumayam Taluk—Kaḷḷampaṭṭi—Madíśvara temple—on the north wall.

Dynasty and King :—Cóḷa—Tribhuvanaccakravartikaḷ Śri Kulóttuṅga Cóḷa Dévar—Paràkésarivarman Kulóttuṅga III, 1178-1223 A. D.

Date :—Thirteenth year of the King—corresponding to 1190-91 A. D.

Language and Script :—Tamil—4 long lines in 4 sections.

Translation :—

"Prosperity! In the 13th year of Śri Tribhuvanaccakravartikaḷ Kulóttuṅga Cóḷa Dévar: As an endowment to Ayyapoḷiya Nàcciyàr[1] of Ràjéndra Cóḷapuram also called Viṇatakki[2] in the Ollaiyúr kúṟṟam, I, Nilamaiyaḷakiyadévan, also called Niṣadharàjan Tirukkoduṅkunṟamuḍaiyàn[3], made the following gift :—

I, Nilamaiyaḷakiyadévan, having assembled the members of the civic and village assemblies[4] concerned, and with their support, gave, with due oblations of water to Ayyapoḷil Nàcciyàr, as provision for the daily temple service and offerings[5], the Sundara-éri tank[6] and the lands irrigated by it, as specified in the *kaittaḍi* order[7], stipulating that the whole should be

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[1] *Tiruppaḍimáṟṟu.*

[2] *Nimandakkárar.*

[3] *Káṇippaṟṟu*—holding with proprietary rights.

[4] *Uḷaku*—revenue assessed at the standard rates.

[5] *Ántaráyantakkaḍamaiyum.*

[6] Stone mason.

[1] Aiyyappoḷil Nácciyár—the patron deity of the merchant guild called the *Nánádéśiya-tisaiáyirattu-aiññúṟṟuvar*—"the five hundred of the thousand directions in all districts". See P. S. I. 134.

[2] P. S. I. 133 has Viṇatukki and P. S. I. 134, Viṇḍakki.

[3] The Lord of Tirukkoduṅkunṟam or Piránmalai.

[4] *Nagarattúravaraiyum-Kúḍakkoṇḍu.*

[5] *Nimandam.*

[6] Probably the tank in the village now called Sundaram.

[7] *Kaittaḍi*—a demi-official order signed by the King's officers sent direct to the donee who is to receive a gift of lands.

kudiningádévadánam[8] and the *kilirai*[9] and *kadamai* therefrom should provide for the daily food offering. May this be under the protection of all Màhéśvaras."

Inscription No. 149.

Place:—Tirumayam Taluk—Sàttanúr—Umàpatíśvara temple—on the south wall of the *ardhamandapam.*

Dynasty and King:—Cóla—Tribhuvanaccakravartikal Śri Kulóttuṅga Cóla Dévar—Parakésarivarman Kulóttuṅga III, 1178—1223 A. D.

Date:—Sixteenth year of the King, corresponding to 1193-94 A. D.

Language and Script:—Tamil—8 lines.

Translation:—

"Hail! Prosperity! In the 16th year of Tribhuvanaccakravartikal Śri Kulóttuṅga Cóla Dévar:—Gift to the Nàyanàr, who abides in the Umàpatiśvaram shrine in Śri Kayilàyam temple at Śàttanúr in the Ollaiyúr Kúrram of Irattapàdikondacólavalanàdu, by the *úróm*[1] constituting the village assembly of Śàttanúr:—

We, the *úróm*[1] constituting the village assembly of Śàttanúr, hereby gave, with due oblations of water, the Vembavayakkal lands lying in our Periyavayal lands, included within the four *tirucculakkal*[2] planted at the corners, and *mukkáni-kilaraimá*[3] in extent, after excluding the *irai*[4], *antaráyam*[5] and taxes of every kind, therefrom. May this continue for so long as the moon and sun endure. May this be under the protection of all Màhéśvaras."

Inscription No. 150.*

Place:—Tirumayam Taluk—Ponnamaràpati—Cólíśvara temple—on the south wall of the central shrine.

Dynasty and King:—Cóla—Tribhuvanaccakravartikal Śri Kulóttuṅga Cóla Dévar—Parakésarivarman Kulóttuṅga III, 1178–1223 A. D.

Date:—Eighteenth year of the King, corresponding to 1195–96 A. D.

Language and Script:—Tamil—10 lines.

Translation:—

"Hail! Prosperity! In the eighteenth year of Tribhuvanaccakravartikal Śri Kulóttuṅga Cóla Dévar: I, Nisadharàjan, also called Tirukkoduṅkunramudaiyàn[1] Alagiya Dévan of Ponnamaràpati in Puramalai Nàdu, gave the

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[8] Land given free to God, the cultivating tenants not being evicted on the conveyance.

[9] The dues collected by the local body.

[1] *Úráyiśaṅda úróm.*

[2] Boundary stone with a trident mark planted in the lands belonging to a Śiva temple.

[3] Three eightieths and one three hundred and twentieth of one fortieth.

[4] Royal taxes.

[5] Taxes collected by the assembly.

* Madras Epigraphical Collections No. 5 of 1909. Prof. K. A. N. Sastry includes this inscription in his list under Kulóttuṅga I—Cóla Vol, II, Part ii, p. 560. The chief after whom the monastery is named is the donor in P. S. I. 148 of the 13th year of Kulóttuṅga III.

[1] Lord of Tirukkoduṅkunram or Piránmalai.

following *kudikkádu*[2] as *madappuram*[3] to the Nilamai Aḷagiyân-tirumadam[4] situated in the holy precincts[5] of the temple of the *Náyanár* who abides in Ràjéndra Cōḷiśvaram :—

I, Niṣadharàjan, also called Tirukkodunkunṛamudaiyàn Aḷagiya Dévan, hereby gave, with due oblations of water, the *kudikkadu* called Kaṇṇudaip-perumàḷ, lying to the west of the Alagiyanàyakappillaiyàr tirumalai[6], after specifying the four main boundaries and planting the *tiruccúlakkal*[7] on the four boundaries, stipulating that the *áṇḍárs*[8] who render service in the temple and the *madam*[9] and the *áṇḍárs* who perform the worship[10] in this *madam* should be fed for so long as the moon and sun endure, and inscribed this on stone. This is the writing of (?) Vira.........yàn.[11] May this be under the protection of all Màhésvaras."

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[2] Hamlet.

[3] Lands conveyed as gift to a *matha* or monastic establisment.

[4] The monastery founded and named after Nilamai–Aḷagiyan, a Niṣadharája chief who figures in P. S. I. 148 as a donor.

[5] *Tirumadaiviḷákam.*

[6] Tirumalai = 'sacred hill'; it is also used euphimestically to denote the shrine, since the shrines are supposed to represent mount Méru.

[7] Boundary stone marked with a trident, denoting lands belonging to Śiva temples or Saivaite establishments.

[8] Ascetics or monks

[9] Monstery.

[10] Text is damaged here and reads "*immadattil*** śilápúsikkum áṇḍárkaḷum.*"

[11] Probably Viramaḷagiyán.